

## SPECIAL NOTICE.

BRETHREN OF THE CLERGY AND OF THE LAITY are earnestly requested to inquire concerning WILLS admitted to probate in their several parishes, in all cases where they have reason to suppose that property has been left by legacy or bequest to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and to communicate the facts without delay to the Secretaries.

Information has recently been received at these Rooms, through parties from whom we had no right to look for it—that Wills, admitted to probate four or five years ago in a single County in this State, provide for legacies to the amount of Six Thousand Dollars, concerning which no previous advice had come to hand.

MISSION ROOMS, 17 AND 19 BIBLE HOUSE, }  
April, 1870.

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# Domestic Missions

OF THE

# Protestant Episcopal Church.

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OCTOBER, 1870.

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### *LETTER FROM BISHOP TUTTLE.*

SALT LAKE CITY, *Aug. 2,, 1870.*

REV. AND DEAR SIR:—It is my duty to tell you of my last trip through Montana. It is a pleasure of my busy life to communicate with my kind friends, the readers of *THE SPIRIT OF MISSIONS*.

I left Salt Lake June 7, and returned here July 28, being absent fifty days, and travelling more than sixteen hundred miles, fifteen hundred of them being by stage-coach and wagon.

I say frankly that I have been happily disappointed in this visit. I went expecting to find among the people indifference and decay, if not paralysis, of Church interest and Church work. I found an earnest, almost an eager, willingness to co-operate with me in strengthening the things that remain, and in entering, if possible, upon new ventures of faith.

For the untiring and devoted fidelity of your Missionary at Virginia City, our only clergyman in Montana, the Rev. Mr. Goddard, I wish here to make known my cordial gratitude. I thoroughly understand the difficulties under which he labors; and for his patient continuance in well-doing in the way of noble self-sacrifice for duty's sake, my heart goes forth to him in the full flow of a loving brother's respect, sympathy and affection.

I spent two Sundays with him in his home, and was glad to note among his people a growing interest in their pastor and his work. Among the incidents of my stay I stood sadly by to see the old cabin demolished which had been the house of me and my cat Dick during my first winter in the mountains. Dick is now dead and the home of us two

utterly gone. Mine is an honest sorrow for the loss of both, (pardon me the sentiment if it be weak), for they were lovingly, and, more helpfully than I could tell, associated with me during a most lonely and sympathy-craving portion of my missionary life.

In Helena I was gratified with the active readiness evinced by the people in furthering my efforts to secure a successor to their late pastor, the Rev. Mr. Lloyd, whose failing health compelled him to abandon his post last January.

I am glad and most grateful to say that all things seem conspiring for the good of the Helena Mission; and this very day the Rev. Morelle Fowler goes from here to take charge. God be thanked,—and may His blessing go with the new pastor that, with health recruited, he may do efficient work in the important field to which he is sent, to the upbuilding of the MASTER'S Kingdom in the waste places of our mountains.

In Deer Lodge I want to place a pastor. Who will come? The people will pay a salary of \$200 per month. Only Romanists are at work there. Very few Church people are in the town; but Campbellites, Presbyterians and Southern Methodists earnestly assured me when I was there that they would cordially support, for their families' sake, any suitable minister whom I would send, and especially if he would undertake to provide for them a school. Such a school would be, I think, nearly or quite self-supporting. We own a lot 180 by 130 feet, in the midst of the village, on which we hope one day to build a church. Again I ask, who will come to be pastor of Deer Lodge, to preoccupy the ground before all other religious bodies save the Romanists, and to relieve me of the perplexity I am in that I cannot supply with a man the people who ask for one, and who testify the earnestness of their asking by their offers of substantial support?

Bozeman and Missoula, growing agricultural towns, must soon be looked after. In the former I secured the deed of a lot on which to build the future church. Only a local Methodist preacher is there. I wish that we could occupy it now.

In Missoula, a settlement ten years old, Mr. Goddard and I, on July 10, held the first Protestant Services ever held in the place. I would that we might occupy Missoula to-day, for it is destined to be an important town and is the centre of a large agricultural interest. In it is no house of public worship, though in the country around it are several Jesuit Missions to the Indians, with half-a-dozen or more priests. Three of these priests I met and conversed with.

I held Services in twelve different places in Montana, celebrated the Holy Communion three times, baptized ten, buried one, and united two couples in holy matrimony.

Mr. Goddard kindly accompanied me on most of my visitation greatly to the advantage of the work, and to my help and comfort. The



chapter of accidents includes principally two upsettings and a submerging.

The last took place in this wise. Engaging a driver, Mr. Goddard and I started to go from Virginia City to Bozeman (98 miles) in a wagon. The second day we came to Willow Creek. Said Creek was angrily swollen by melting snows and had nearly carried off its bridge. Scarce anything more than a string piece remained spanning the stream. I crossed on that, balancing myself with a pole. The driver and Mr. Goddard attempted to ford. Watching them from the side to which I had crossed I saw them going into deep water. The horses swam to the bank and I seized their heads. Fortunately the stream was so narrow that the hinder wheels of the wagon remained on the shallows. The driver swam ashore and relieved me from holding the horses heads. Mr. Goddard cannot swim, as I knew. So I called to him to remain in the wagon. He did so, and what was more, held most perseveringly to our pieces of luggage—though he was in water above his middle—until I got some poles and reaching them to him helped him ashore. Then down stream went the wagon; the horses, struggling, broke the pole and were thus free to scamper away over the hills on the other side. Thanking God fervently that things were no worse, and that no one of us had been carried down that raging current, we addressed ourselves to repairs.

Mr. Goddard did for himself the best he could on the bank under the warm sun. Bags were opened. Robes, by Mr. Goddard's persevering efforts to keep them out of the water, were comparatively unsoiled. But best black clothes and all starched linen were in a sad state. And sermons, poor wet things, alas! were laid out to dry. When all things were spread, including clothes, sermons, pocket baptismal font, books &c. The sun saw on that bank of a Rocky Mountain torrent a strange medley which, I venture to say, he had never seen there before.

But we hauled out our wagon from where it had been carried, down the stream; we caught our horses; we spliced our pole with rope sufficiently strong to draw the wagon, and walked on to the next ranch (western name for farm), where with the the ranchman's kind help we put ourselves in shape for hurrying on to Gallatin City that we might meet our appointment for Evening Service there.

This we accomplished and again thanked God for His mercy and took courage for our work. I am now in Salt Lake City a few days before going to Idaho.

Last Saturday (July 30) we laid the corner stone of our St. Mark's Church here. *Laus Deo!* Five presbyters (including the Rev. S. T. Nevill of the Church of England, en route to New Zealand) and one deacon assisted. We are to have, please God, and under Mr. Foote's

admirable direction of the work, a beautiful church. The plans are by Upjohn.

It seems wise and best to build, as we are building, a structure substantial and beautiful. But I am fearing that we have not enough money to finish as we have begun; and I am fearing, too, that for the present we must, much to our loss, be without a bell, and I am somewhat troubled. Yet I also trust and hope that the future will be as the past in this—That, for all reasonable and wise expenses, God will send to us through His loving servants, the givers, means enough to meet all, that I may never be cramped and pained by being in debt.

Do not be wearied, kind readers, if I have to say that multiplied anxieties surround me.

Here, for instance, is our St. Mark's School. This most important work must be sustained and pushed on. Under me the Rev. Thomas W. Haskins, the companion pioneer with Mr. Foote in work in this town, is the head. In Mr. Haskins' faithfulness, competency, and earnest and devoted interest in his work, I have the most implicit confidence. The warm and grateful sympathies of my heart are with him.

In his behalf and my own I earnestly ask that all old scholarships of the East in our school may be generously kept up, and that new ones also may be given. We shall need six teachers next year. We hope to open enlarged rooms. If scholarships be provided, we can, I think, receive 200 or more of the children surrounding us. I hear from all sides that more and more of them want to come to our school. *Forty Dollars* sent to us from a congregation, or a Sunday School, or an individual, will provide tuition for a boy or girl in our school for one year. Again I say, kind friends, please, in all your many benefactions, not to forget our school; we need old scholarships kept up, and new ones given for its steady and efficient on going.

In Ogden, a half-Mormon and half-Gentile town, forty miles distant, we are taking measures to initiate the same mission work and school work that we began here.

The Rev. James L. Gillogly and wife have come to Ogden. Services are held as yet, between the times of passing trains, in the Passenger Room of the R. R. Depot. Mr. Gillogly hopes in September to open a school. Some Mormons have already asked him about this matter, and say that they wish to place their children in his school. They say they are disgusted with the inefficiency of their teachers. I want by all means to start this Ogden school. Most grateful indeed will I be to any kind donor who will help me to do so. If I must furnish some money for launching it, I am again hopeful and trustful that the needed amount will be supplied.

The Rev. Mr. Pidsley has come to help the Rev. Mr. Foote and between them they intend to hold regular Services at Corinne (80 miles



distant on R. R.) as well as here. There we are finishing the church building with the aid of a generous gift of fifteen hundred dollars from a member of the Church of the Holy Communion, N. Y., and it is to be called the Chapel of the Good Samaritan.

I have written too much. But in closing, I must put on record my grateful acknowledgements, first, to the Christian givers of the East, for the abounding kindness and generosity with which Mr. Foote was met in his late visit while asking for aid to build our Church; and, secondly, to Mr. Foote, for the faithfulness, ability, untiring energy and rare efficiency of his efforts in gathering the funds for which we appealed.

May God bless all givers, and help and comfort all workers, and minister to us each and all the several graces that we specially need, through His HOLY SPIRIT, and for His dear SON's sake. Amen.

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### *HINTS ON THE USE OF MISSIONARY BOXES.\**

BY A CLERGYMAN WHO HAS MADE USE OF THEM FOR MANY YEARS PAST.

(Concluded from September No.)

10. But why, it may be asked, should so much importance be attached to *boxes*? Will not active and zealous collectors be always efficient helpers in the cause, even if they never use a box? and will not all whose hearts are in missions give liberally, and even economize and save that they may give, without their money passing through a box?

Undoubtedly they will; but boxes are nevertheless of very great service. (1.) For many will take boxes who would not like to ask for contributions, or to collect and to keep an account of the sums collected. (2.) Many may be asked to take boxes whom it would not be advisable to ask to become regular collectors. (3.) A box is itself a sort of collector, always, though silently, pleading; and there are those who would put money into a box secretly, who would not put it into any one's hand. (4.) A box often helps a collector to plead for contributions, by suggesting the subject of missions, and giving a natural occasion for speaking upon it. (5.) A box saves the collector all the trouble and anxiety of keeping a number of small accounts, and the Society the expense of printing them. (6.) There are very many persons who can only give what they do give to the cause by putting by a little sum now and then as they can spare it. And what more safe and convenient plan can be devised than a box—a box which will keep safely whatever sums are dropped into it, and keep them as a sacred deposit, which even its owner would never touch, under any circum-

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\* This article was written by a Clergyman of the Church of England, and contains many very interesting facts and excellent "Hints," which apply with equal force to our Mite-chest system. We give the article, as prepared for the Church Missionary Society, with the exception of a few sentences of a local bearing. The Mite system has only to be studied and understood, in order to be approved.—*Ed.*

stances of distress, however pressing? And (7.), as to those in better circumstances, we find that some who regularly subscribed their ten shillings or a guinea a year—besides putting into the plate at the Anniversary—give now, through the boxes, double and even quadruple the sum they formerly gave. To take an instance or two: A lady, who subscribes her guinea a year, which she has regularly done for years past, has a pious servant to whom a box was given. To encourage this young servant, and to help the cause, the lady puts into the box many an odd sum, and always a thank-offering; and last year this box yielded £5 14s. A Christian family, again, which subscribes about £2 a year, have had a box for some time, which last year, in addition to the subscription, brought in between £6 and £7.

All our experience is certainly in favour of boxes, WISELY AND CAUTIOUSLY GIVEN, AND WELL LOOKED AFTER.

11. A few cases may be mentioned, in conclusion, which may help to encourage, and to guide, and to kindle the zeal of others.

(1.) One of the first and the youngest of those who received boxes, brought in, in 1845, the sum of £3 11s. Each year the amount has been gradually increasing; though with the multiplication of boxes everywhere the difficulty of getting help for her own has also increased. Last year the sums in her box amounted to £26.

This lady has a servant who is as zealous as herself in the cause. They have about eighty subscribers, who are visited regularly, whatever the weather may be, every week or month, as the subscriptions become due; and in addition to the quarterly papers given, books are almost everywhere lent. The servant who collects these small weekly sums enters into the circumstances of her subscribers with so much interest and sympathy that her visits are greatly valued, and have been made, there is reason to hope, in many cases a lasting blessing.

(2.) Some young ladies, in 1845, brought 12s. in their box; the sum was gradually increased, and last year their contribution was above £5. They keep a school, and through their influence a missionary box has been introduced into the families of many of their pupils.

(3.) A young dressmaker took a box in 1846, and brought in £1 17s. 6d. in the year. In 1848 the sum had increased to nearly £6. She always endeavours to interest her young apprentices in the cause; and has been the means of some of her employers taking boxes themselves, who, at first, began by a small subscription to hers.

(4.) The wife of a small farmer, who had been a subscriber of 1s. a quarter for some time, but had given it up, had her interest in missions again awakened, and asked for a box; and that box last year produced £4, in a poor neighbourhood, where an active collector was already working. She induced, moreover, a young friend of hers, in



a small shop to take a box; and this young friend last year brought in a sum of £2 6s.

(5.) A young shopwoman induced several of her companions to give to her box, some of whom have continued, after leaving the town, to send their contributions to her. She herself is now married, and keeps a shop, and last year the sums in her box amounted to nearly £8.

(6.) In a family where the servants have a box, one of them regularly sends the Quarterly Papers by post to four sisters and one brother; and they, in return, send her, each of them, 1s. in stamps. Some of them add to their own subscriptions a contribution from their fellow-servants or neighbours, who have been interested by them in the cause.

(7.) In another family a servant began an intercourse of this kind with a sister who keeps a school, and now twenty Quarterly Tokens are regularly sent to her.

(8.) A connection is kept up with some of those who have left our schools, by their continuing to send a missionary subscription, and receiving in return their missionary papers. One of those with whom a connection is thus kept up is the mistress of a Union School in a distant part of the country; and she regularly sends 1s. 6d. in stamps every quarter, and reads to all the children under her care the papers which she receives in return. Another once sent stamps from Malta to her Sunday-school teacher's box.

It will be seen from these instances that those who have so regularly brought in their boxes, and so well filled them (of course their number is but small), have had their hearts in the work, and undertaken it and carried it on with a deep sense of the responsibility and the privilege of being engaged in it; that they have been on the watch for opportunities of interesting others in the cause of missions, and engaging them in the work; that they have kept up their intercourse with their subscribers; and by constantly supplying them with the missionary papers, and in some cases with maps and pictures and even larger publications, have endeavoured to make them intelligent and sympathizing friends of the cause.

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### FAITH AND COURAGE.

THE House of God is one thing and the counting room quite another. The latter is controlled by maxims, while the former exists by ventures of Faith. Here is an illustration. The present year the English Church Missionary Society found itself expending money at the rate of about \$750,000 per annum. It was also in debt about fifty thousand dollars. Nevertheless, the managers voted to increase the appropriations twenty per cent., and thus make the year's work amount to nearly one million of greenbacks. Should *we* be afraid to do the same thing?

*Song of the Mites.*

*SONG OF THE MITES.*

Words by MARIA H. BULFINCH.

Music by SANDERSON.

1. I am but a pen-ny From a ba-by hand;

The first system of the song is in 4/4 time, with a key signature of one sharp (F#). It consists of a vocal melody line and a piano accompaniment. The vocal line begins with a quarter rest, followed by the lyrics '1. I am but a pen-ny From a ba-by hand;'. The piano accompaniment features a steady eighth-note bass line and a treble line with chords and single notes.

Can I bear glad ti-dings O-ver all the land?

The second system continues the melody and accompaniment. The vocal line has a quarter rest before the lyrics 'Can I bear glad ti-dings O-ver all the land?'. The piano accompaniment maintains its rhythmic pattern, with some chordal changes in the treble.

Ba-by's love goes with me, So her pen-ny's blest,

The third system continues the melody and accompaniment. The vocal line has a quarter rest before the lyrics 'Ba-by's love goes with me, So her pen-ny's blest,'. The piano accompaniment continues with its characteristic eighth-note bass line and chordal accompaniment.

God's love, joined with ba-by's, Will do all the rest.

The fourth and final system of the song. The vocal line has a quarter rest before the lyrics 'God's love, joined with ba-by's, Will do all the rest.' The piano accompaniment concludes the piece with a final chord in the treble and a sustained bass line.



# Song of the Mites.

## CHORUS.

Dropping! Dropping! Dropping! Hear us as we fall!

Crowd-ing in the mite-chests, Off-'rings great and small.

2 I'm a piece of paper,  
Worth ten cents, they say;  
Well that boy worked for me,  
Giving up his play:  
Digging in the garden,  
Though he longed to run,  
Where his young companions  
Joined in boyish fun.  
Dropping, &c.

3 I'm a silver "quarter"—  
Little stitches neat  
And full many an errand  
Run by childish feet  
Earned me very bravely:  
Little girls can do  
Noble work for missions,  
When they're good and true.  
Dropping, &c.

4 I'm a bright gold dollar;  
Ah! the child who died  
Loved me, 'mid her treasures,  
More than all beside.  
One sad, mourning mother  
Held me very dear;  
And my bright face glistens  
With her parting tear.  
Dropping, &c.

5 Surely God will bless us—  
As we gently fall,  
Many prayers rise upward,  
For His help they call;  
Till we form, together,  
Such a mighty band  
As to bear Salvation  
Over all the land.  
Dropping, &c.

## MISSION CORRESPONDENCE.

THE Rev. P. G. Jenkins, of Washington, Arkansas, writes in a cheerful strain, being engaged in holding Services, and circulating Mite Chests. In the course of his letter he says:

"In the month of May, I visited the town of Rocky Comfort, in the north-western corner of Arkansas, about five miles from the Choctaw Nation, Indian Territory, and about seventy-five miles from Washington. At this place I held the first public Services of our Church. The attendance was very large—too large for the capacity of the school-rooms used on the occasion. Half of the congregation was separated from me by a partition eight feet high. Notwithstanding this peculiar arrangement, the young people conducted themselves with great propriety, and gave me hearty responses from the Mission Service. Christians of various denominations, including a few members of the Church of Rome, seemed deeply impressed with the solemnity and beauty of our worship, and expressed the wish that the visit might be repeated."

—The Rev. C. H. Coley writes from Brunswick, Georgia, and says of Satilla Mission:

"I found assembled a congregation of some sixty persons, many of whom had never before participated in our Services. I used the Mission Service, and nearly all, led by our few Church people present, joined heartily in the prayers and praises of the Church. During the Services, I baptized one adult and five children. I rejoice to say there are here five candidates for Confirmation. We hope the Bishop will pay a visit to the Mission this coming winter."

—Some of our missionaries have a pretty hard time in getting on. As a specimen take this:

"Oftentimes, at the beginning of the week, we cannot see how it is possible for us to live through it, our means are so small."

—Another writes, and shows how he values our publications. He says:

"I have received my twelve copies of HOME AND ABROAD, and each copy goes to a separate family. I hope they will do good. THE SPIRIT OF MISSIONS has come all right, except the last. That was rightly labeled *three* on the *outside*, but only *two within*. So I want another copy for *July*, 1870. You will excuse me for being so particular. But I now have every number of THE SPIRIT OF MISSIONS, from the very first, for myself. And I want every number from January, 1870, for two stations that I visit. And next year I shall want another number for another station. I am determined that our people shall know something about missions, if they do not give to them as they should."

—From Independence, Texas, the Rev. Dr. W. Chase writes to report "Hopeful signs."



*LAY HELPERS.*

THE demand comes from every portion of the land, but especially from the South and West, for clerical help: "Why can't you send us a clergyman?" They write to missionary societies, "a special effort should be made to spread the Church among the farmers;" or "we want more clergy in our manufacturing districts." And yet in those very places the people could support a clergyman, even if one were found ready to go. Therefore what shall we do?

Now, from time out of mind we have been accustomed to hear a great deal about lay co-operation. And, in fact, it is something more than a matter of mere remark. Already we have a large number of the laity usefully and very actively engaged in good works. Much is now being done by them to aid the clergy, and yet there is still more talk than work. Do we not really need more lay co-operation?

But in order to gain this help we must first *appreciate* it. Here we signally fail, especially in cases where laymen are appointed. The phrase, "only Lay-Reading" is too often mispronounced. We have even heard it pronounced in a way that positively grated upon the ear. Nevertheless, have we not in this direction a great undeveloped power? This cannot be doubted, and the next thing, as said, is to cause it to be appreciated. A wise and earnest lay-reader might prove of the very highest value, especially in those parts of the country where a clergyman cannot be supported.

And, further, the signs of the times indicate that in such places the lay element *must* be more generally employed. Why, then, hesitate longer to employ this reserve, and thus lose its valuable assistance. A general movement, carried on, of course, under the supervision of the ecclesiastical authorities, would not only give the missionary work a fresh impetus, but would in many cases take heavy burdens from the shoulders of the Board.

New York, Sept. 10, 1870.

CLERICUS.

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*THE HOUR AND ITS DEMANDS.*

In the September number of *THE SPIRIT OF MISSIONS*, we have already spoken of the meeting of the Board of Missions, which is appointed for the 23d of the present month. But since the subject is one of great importance, we improve the present occasion to say a few words more.

Now, perhaps it will be asked, What to-day constitutes the peculiar urgency of the missionary calling? In reply, we would say, first, that our treasury, at the present time, is empty, and worse than empty,

by about \$25,000. This is an old story, but none the less humiliating for its age. If we have not worked hard enough and tried appliances enough, we hope the Board of Missions will say so, and tell us how we can do better for the future. If the blame rests with others, upon others, whoever they are, let it be laid. If it must be divided, let us have our full share. *Fiat justitia, ruat cælum.*

But though we are sorely disappointed in the matter of receipts, we are able to say, by way of encouragement, that the various methods that have been adopted for the double purpose of raising funds and advancing missionary education, are doing well. Our people are gradually, though too slowly, learning to give both liberally and systematically. The Church would, on the whole, feel tolerably satisfied with what the Board could easily represent. Indeed it is inclined to be too easily satisfied. And this brings us face to face with one grave aspect of the missionary situation.

In reality we are *all* too easily satisfied. We view with complacency each ordinary achievement. We accept as a matter of course the ancient ratio of advance. We are too much in favour of the old, slow-plodding step, the ancient, tardy gait, which leaves us in debt at the end of each year. But let us remember, nevertheless, that we live in a wonderful age, and that we are bound to emulate the spirit of these stirring times, which come to us with a mighty issue. And it is this issue which should render the coming missionary council one of the deepest importance, not only to every son and daughter of the Church, but to the friends of Christian civilization throughout the land.

Now, we have been taught by our LORD, that the leaven which He deposited with His disciples is, one day, to leaven the whole world. But what is the present state of the world? Was it ever so mighty and so difficult to overcome as to-day?

We indeed dwell at times on the great and hard-won triumphs of the first centuries, and yet it is true that the most obstinate resistance in a battle is not generally met at the beginning, but is experienced when the enemy becomes desperate and the assailant rushes in to snatch the victory at the end. The Church of these latter days has, in reality, been left to conduct the great decisive fight. Therefore as the end draws on we must close up for the struggle.

As for the world itself, it is confident and strong. We indeed write



"strong," and yet such language conveys no adequate idea of its mighty force. We must look for illustrations of its real capacity to the blood-red fields of France, where the giants of the world have been contending in the presence of the nations looking on in dismay. Wörth, Strasbourg, Sedan, Gravelotte, the Moselle, the Meuse and Metz, afford something more than mere exhibitions of brute force.

Those hard-fought fields exhibit the fell spirit of the world, sustained by the most desperate courage, and directed by the highest culture, sagacity, science and skill. How formidable a force! And yet the victory that France, with her untold sacrifices, has failed to win, the Church of the Living God must gain over every foe. Alike in cabinet and camp the commanding voice of Christianity must at last be heard, persuading the lofty and the lowly to be obedient to her invisible King.

To accomplish this, the Church in America must do her part. And the duty will demand large offerings of money and men. To furnish anything like our bare quota, we must depart from old secular standards of liberality, and weigh our future gifts in the scales of the treasury of God. A great issue is upon us, and we must meet it in the spirit of a heaven-descended faith, which will shrink from no labor, hesitate in no grand enterprise, nor stand appalled before any disaster. Let us then hasten to get out of all littlenesses, and go to meet the Board with hearts and minds bent on greater things.

Thus great does the incentive to missionary activity appear when we view the sceptical aspect of a powerful world, whose attitude is a perpetual menace. But, when we view the position of the Christian hosts around us, we find fresh motives to quicken our zeal. Indeed, they likewise present an issue, though at the same time professing a unity of aim. They seek to challenge our standing as an Apostolic Church, and not by words alone, but by the serious logic of good works. And, though we are bound to rejoice, howsoever good may be done, cases like this should lead us to more earnest effort in promulgating the principles of our ecclesiastical constitution. Nay more, we should feel moved to use the most strenuous efforts to place the Church at the head of all the moral and religious activities of the land. We should perform the duty that our name imposes, and make the Protestant Episcopal Church a pillar of cloud by day and of fire by night to all the wandering hosts in this Continent.

Now, if a good general may be taught by the tactics of an enemy, we may certainly be provoked to good works by the examples of those who at least claim to be friends. What, then, are certain Denominations doing? In a word, they are collecting immense sums of money with which to carry on their respective work. One has more than forty thousand money chests in circulation to gather small offerings for its Centenary Fund. Another, moved by the perils that surround Christianity in America, is deliberately engaged in raising a fund of *five millions of dollars*, in addition to its regular and large collections for missions and charities; while another, from the millions of its already completed "Centenary Fund," is dotting the United States and Territories all over with schools, colleges, and missions. Indeed, *all* are impressed by the greatness of the issue, and are using superhuman exertions to meet the demands of the hour.

Facts like these cannot be dismissed without respectful thought. They enforce the lesson of introspection. They demand that we shall see ourselves as others see us. They speak with an imperious voice. They bid *us* likewise to gird for the fight.

Thus the whole field, secular and ecclesiastic, presents the most pressing claims—claims which should bring our people to the meetings of the Board, inspired by fresh zeal, and new and most solemn resolutions.

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### *THE MITE-CHEST SYSTEM.*

THE nearly six crowded pages of acknowledgements, in our last number, show very clearly that this simple appliance is doing good service. What it will continue to do must, of course, depend almost wholly upon the way in which it shall continue to be regarded and worked. Appliances, however well and wisely adapted to ends, do not work themselves. A self-operating method or instrumentality for collecting funds in aid of Mission work, would, no doubt, command a great price, and might prove a great temporary help, though, in the end, as having no connection with the spiritual forces of will and heart, it would turn into a weakening, and blighting curse. Right and worthy ends, in the Kingdom of CHRIST, are only to be attained by use, and, for the most part, only by the steady and persistent use of right means; and use, especially, that which is steady and persistent, in its higher



relations and aims, puts under contribution, and upon trial, for their strengthening and unfolding, as well as with reference to their open, objective ends, some of the noblest qualities and elements of our redeemed manhood. Within the whole vast sphere open in this fallen world to Christian benevolence and effort, there is no place for self-working appliances, even if they could be found. Here, the relations of means to ends are to be studied, and here, when these relations have been determined as best they may be, that great hopes fail not, the forces of will and heart are to be brought into active and constant play. In this broad field, all bright and ablaze with providential opportunities, there is no poverty of approved appliances, nor is there any urgent call for great practical skill or wisdom in the matter of choice. The demand that stands most prominently forward, so prominently, indeed, that none but the wilfully blind, can fail to see it, is for use—steady, persistent, conscientious use.

We have seen and conversed with hundreds of Clergymen and Laymen, since the first of February last, when the Mite-Chest system was presented to the Church, and from no one have we heard other than words of commendation respecting it. We have received letters from hundreds of others, all containing words of the same sort. Five of our Bishops have volunteered to act as agents in the work of distribution, and in collecting and forwarding proceeds. Christian women (what would the Church do without them?) in large numbers, have taken hold of this simple method of raising funds and of promoting a missionary education, and are working it with a will and heart peculiar to this class of helpers. Young disciples, the dear children, upon whose training in all good ways and works, too much delicate and conscientious care cannot be expended, are more interested in this appliance than we have known them to be in any other. There are now nearly 20,000 Mite-Chests (silent little pleaders and preachers, we sometimes call them) abroad. Less than 6,000 have returned, at their first opening (first half-year), \$7,777.73. Only a small portion of those now in the field, and not heard from, will report before January next, when those that have responded will respond again. It is estimated that from \$25,000 to \$30,000 will be realized from the Mite-Chests within one year from the day on which the first one was sent into the field. The testimony of many Clergymen and Laymen is, that this appliance does

not only not interfere with the working of methods in use before it was adopted, but, on the contrary, that it stimulates zeal in their use. The opinion is widely expressed, and we believe it correct, that very much the larger proportion of the money received from the Chests would, but for their agency, be lost to our Mission work.

"All this is well—well enough," some may be disposed to say. No. All this is well, but *not well enough*. "You are hard to be satisfied," say others. This we deny, and take the liberty of stating that the question is too broad and lofty and momentous to be considered in any such relations and bearings. To be satisfied with the Mission work that this Church is now doing and with her halting ways of doing it, were a crime to be expiated only by blood—the Blood that cleanseth from all sin.

"What do you want?" many voices ask. We want to get 50,000 Mite-Chests into good hands within a year from this date. They will be worth to our work, on an average, \$2.00 per annum, an aggregate of \$100,000 per annum, and will tend to increase rather than diminish the receipts from other sources. Bishops, Presbyters, Deacons, Lay-people—men and women—and the dear children in any number, will be welcomed as our helpers.

In its details this, to some, may seem small business; in its results, it may prove itself great enough to have commanded the approval and service of those filling the highest positions in the Church.

### MUSIC.

ELSEWHERE, in this number, we present for the consideration and use of our readers—of our singers, perhaps, we should say,—the "Song of the Mites." We have given the same words, set to other music, in the October number of the *THE YOUNG CHRISTIAN SOLDIER*, for the use of children, and have suggested that, if they can get their fathers and mothers, uncles and aunties, elder brothers and sisters to join them earnestly in singing this song, they will be all the more likely to join them cheerfully in filling their Mite-Chests. The music now presented is also adapted to children, and we think that they may properly be asked to join their parents and other grown-up relatives and friends, in singing it. We hope and believe that we are not mistaken in



supposing that this song will favorably influence all future returns from the Chests. Our purpose in the matter is on the surface, and we trust it will have the approval of all our helpers.

### TO THE CLERGY.

WE ask the attention of our Missionaries, and of our clerical readers generally, to the following notice from the Editor of the "Church Almanac." Every Clergyman owes it to himself to see that he is *put right* in this annual publication, which has a circulation of over 20,000 copies. It is not sufficient to send notice to the Church papers of "clerical changes," because the Editor of the Almanac cannot tell whether their publication is authorized. It is important for us to know where our clerical brethren can be found when they are wanted in the interest of our work :

THE CHURCH ALMANAC, 1871.—The Reverend Clergy whose names, or Parishes, or post office addresses, are not correctly given in the Convention Journals of 1870, should not fail to send notice thereof to the Editor of the Almanac, *on or before Oct. 15*. Corrections for the Parish List may be sent as late as Nov. 15. Address Editor of "Church Almanac," care of Pott & Amery, Cooper Union, New York.

### FRAGMENTS.

—The Church of Rome is a foreign institution in itself, and hence that branch which has established itself in the United States does little or nothing for foreign missions. The past year, all North America gave to the Society for the Propagation of the Faith (whose headquarters is at Lyons, France,) only \$32,839. Of this sum \$16,219 came from the British Provinces. New York gave only \$2,571, and Cincinnati \$743.

—The amount collected by Roman Catholics for foreign missionary work is very much exaggerated. They indeed accomplish more with a little money than any other body, and yet their giving is in no wise liberal. For instance, the State of Massachusetts gives annually four times as much for foreign missions as Belgium gives for Roman missions, notwithstanding Belgium has four times the population of Massachusetts.

—The Apostolic Common Fund was continued in the primitive Church as the sole source of revenue till the time of Constantine. From his time, gradual encroachments were made upon its essential principles, so that they gave way by degrees, one after another, till in our own time scarcely a trace even of the Apostolic Treasury remains ; and its benefits

are quite lost, and not even understood. Its essential principles, as already stated, were these three: 1, free-will offerings of the faithful; 2, collection into a common fund for the maintenance of the clergy, and works of charity and religion; 3, distribution by Apostolic or Episcopal authority, as every one had need. And it was just in this order that these principles were encroached upon, and have at last been set aside.

—The following from the organ of one of the English Missionary Societies expresses our own case exactly:

“Now, the expenditure of the Society is not less. A father with a large growing family cannot expect that his expenses will grow less from year to year: they might, if the children were to fall sick and die; but if they live, and are healthy and grow, then they must be educated and fitted for the duties of ripe age, until they shall be able to stand upon their own legs, and, with the blessing of God, do for themselves. Now the Church Missionary Society has a large family of children, namely, all its missionary stations, and they are generally a very healthy family; they are growing. By and by they shall have grown up, and then they shall be able to do for themselves, and earn their own bread. One of them is doing so. Others of them, not so full grown, are yet earning something to meet their own expenses; but the family increases; somehow or another, the missionary principle is very productive. The writer brought from Ireland, about two months ago, a plant of the real shamrock. At first it threatened to die; now, however, not only is the plant living, but new germs are showing themselves in different directions, coming up out of the mould; and so precisely is it with the old parent missionary stem: new shoots appear very unexpectedly. These, if duly cared for and borne with in their infancy, will become mother plants themselves; but, until then, they must be cared for, and have their wants supplied. The Society, then, cannot reduce its expenses without starving the children.”

—Some of our friends at the West fear that people will believe that part of the country is *rich*, because it contains *mines*. They say that mining regions are always poor, and hence we must not expect much for missions. But the West is not, *per se*, a mining region. That is simply *one feature* of the West. The fruits of the West, and the cattle on a thousand hills form wealth enough for our prudent nation. Good Brethren, don't feel so poor.



## ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st to September 1st, 1870, inclusive:

ALBANY.			
<i>Amsterdam</i> —St. Ann's.....	\$10 45		
<i>Cambridge</i> —St. Luke's.....	5 52		
<i>Cooperstown</i> —Christ, of which for Bp. Tuttle \$5, Santee B. F. \$26.....	100 00		
<i>Duanesburgh</i> —Some little Children.....	1 00		
<i>Hoosac Falls</i> —St. Mark's.....	10 00		
<i>Morley</i> —W. E. Hayward's first offering.....	40		
<i>Little Alice</i> —Miss'y box.....	63	128 02	
CENTRAL NEW YORK.			
<i>Oswego</i> —Charlie E. Burt.....	25		
<i>Skaneateles</i> —St. James'.....	22 00	22 25	
COLORADO.			
<i>Central City</i> —St. Paul's.....	25 00	25 00	
CONNECTICUT.			
<i>Brooklyn</i> —Trinity.....	16 12		
<i>Derby</i> —N. B. S.....	100 00		
<i>Hartford</i> —Mrs. Lucy Goodwin, for Santee.....	100 00		
“ Mary E. and Frank E. Johnson.....	2 08		
<i>Middletown</i> —(South Farm) Christ.....	16 85		
<i>Norwich</i> —Anon.....	5 50		
<i>Salisbury</i> —St. John's Ladies' Aid Society.....	25 00		
<i>Waterbury</i> —St. John's Addl., for Santee.....	6 50		
<i>Weston</i> —Emmanuel, for Santee..	9 00	281 05	
DELAWARE.			
<i>Middletown</i> —J. B.....	1 00	-1 00	
ILLINOIS.			
<i>Farmington</i> —Mrs. Bell.....	2 50		
<i>Naples</i> —Reginald H. Lear & Ann H. Beach.....	65	3 15	
INDIANA.			
<i>Indianapolis</i> —A thank off'g.....	10 00	10 00	
IOWA.			
<i>Low Moor</i> —A friend.....	5 00		
<i>Muscatine</i> —In Memoriam S. W. V. N.....	2 00	7 00	
LONG ISLAND.			
<i>Brooklyn</i> —St. Peter's, of which for St. Peter's Nebraska \$6, for Santee \$16; for Rev. Dr. Cushman \$5, and from Rev. J. A. Pad-dock, D.D., for Rev. A. Guion \$50.....	141 78		
<i>East Hampton</i> —St. Luke's Chapel.....	37 00		
<i>Flushing</i> —St. George's Bishops' class, for Santee.....	1 00		
<i>Huntington</i> —Mrs. A. E. S. \$10, C. B.E. \$5 for Santee.....	15 00		
<i>Hempstead</i> —St. George's Addl....	2 00	196 78	
MARYLAND.			
<i>Baltimore</i> —Grace, Mrs. N. of which for Bp. Tuttle \$50, Bp. Morris \$12..	62 00		
<i>Owings Mills</i> —St. Thomas'.....	5 50		
<i>Montgomery Co.</i> —St. John's. Mrs. M. class.....	2 50		
<i>Washington</i> —St. Mark's S. S. for Santee.....	10 00	80 00	
MASSACHUSETTS.			
<i>Boston</i> —Mrs. F. A. Caryl, for Santee.....	2 00		
“ Mrs. F. A. C. “.....	5 00		
<i>Cambridge</i> —St. Peter's.....	10 00		
<i>Lowell</i> —St. Anne's, of which from two classes in S. S. \$11.....	66 40		
<i>Salem</i> —St. Peter's.....	13 30		
<i>Somerville</i> —Emmanuel S. S. for Mission at Corruna Mich.....	4 00		
<i>Springfield</i> —Christ.....	118 75	219 45	
MICHIGAN.			
<i>Midland</i> —St. John's S. S. for Bp. Tuttle.....	4 00		
MISSOURI.			
<i>Kirkwood</i> —Grace, for Santee....	12 50	12 50	
NEW JERSEY.			
<i>Bloomfield</i> —Christ, for Santee....	5 00		
<i>Morristown</i> —St. Peter's, of which for Bp. Tuttle \$64.....	264 79		
“ “ Redeemer.....	99 31		
<i>Princeton</i> —Trinity, of which for Bp. Whipple \$20, for Bp. Tuttle \$20.....	46 24		
“ R. B. & A. E. B., for Santee.....	10 00		
<i>Plainfield</i> —Grace.....	54 02	479 36	
NEW YORK.			
<i>Goshen</i> —St. James', for Santee....	79 48		
<i>New York</i> —Calvary; A member..	25 00		
“ Trinity; D. A. Cushman, quart'y paym't of pledge.....	75 00		
“ Transfiguration; Dr. T. M. C.....	25 00		
“ W. S. A. of which, for Santee \$50.....	104 50		
“ Miss M. E. Lockwood for Santee.....	10 00		
“ J. C., for Santee.....	2 50		
“ Chas. Congdon, Esq., for Santee.....	10 00		
“ J. J. Goodwin, Esq., for Santee.....	100 00		
<i>Morrisania</i> —St. Paul's, for Santee Mr. and Mrs. Green..	25 00	7 00	
<i>Matteawan</i> —St. Luke's, of which for Bp. Tuttle, Salt Lake \$26; from 5c coll. \$80.....	106 00		
<i>Po'keepsie</i> —Christ, Addl. for Santee.....	10 00		
<i>Tompkinsville</i> —St. Paul's, Special Agent.....	3 75		
<i>Westchester</i> —St. Peter's.....	102 00		
<i>Yonkers</i> —St. Paul's; A member, of which for Santee \$10.....	30 00	715 23	
NEVADA.			
<i>Virginia City</i> —St. Paul's, of which for Santee \$20..	70 00	70 00	
OHIO.			
<i>Ashtabula</i> —St. Peter's.....	5 00		
<i>Cleveland</i> —Grace, A member....	5 10		
<i>East Phymouth</i> —St. Matthew's, A member f. Santee.....	2 00	12 10	
PENNSYLVANIA.			
<i>Germantown</i> —Christ, for Santee..	201 53		
“ “ two Little Soldiers, for the Indians.....	1 25		
<i>Oxford</i> —Church Trinity. Mrs. Whitaker.....	5 00		
<i>Philadelphia</i> —Lower Dublin. All Saints, for Bp. Clarkson.....	100 00		

<i>Philadelphia</i> —A. F. ....	2 00			<i>Forrestville</i> —.....	2 00
Chestnut Hill, St. Paul's Men's Guild \$42.15; Women's Guild \$45.25.....	87 40			<i>Geneva</i> —Trinity, two sisters, for Santee.....	2 00
<i>Pottsville</i> —Trinity.....	97 69	494 87		Hobart College, St. John's Chapel, for Society for Promotion Religious Learning...	20 83
RHODE ISLAND.				<i>Geneseo</i> —St. Michael's, of which for P. C. M. \$26.23; for Santee, \$22.61.....	74 27
<i>Providence</i> —For Santee, B. F.....	50 00	50 00		St. Michael's, Mrs. M. C. W., \$10; G. G. T., \$5.00; Fanny Mower, \$1.50.....	16 50
TENNESSEE.				<i>Honeoye Falls</i> —St. John's.....	5 00
<i>Somerville</i> —A clergyman's Wife, for Santee.....	5 00	5 00		<i>Hunts Hollow</i> —St. Mark's.....	3 70
TEXAS.				<i>Lyons</i> —Grace, for Bp. Tuttle.....	28 71
<i>Independence</i> —Vine Dell Seminary	5 00	5 00		<i>Middleport</i> —Trinity.....	3 00
VERMONT.				<i>Palmyra</i> —Zion S. S. of which for Bp. Tuttle, \$7.14; for Santee, \$7.15.....	14 29
<i>East Georgia</i> —Miss S. A. H., for Santee.....	2 00	2 00		<i>Rochester</i> —Christ.....	10 00 280 40
VIRGINIA.				WISCONSIN.	
<i>Hedgesville</i> —Mt. Zion, for Santee self denial of three little girls	4 11			LEGACIES.	
<i>Marion</i> —Anna P. Derrick, for Santee.....	2 00			<i>R. I., Bristol</i> —Estate Mrs. Mary M. Pearce.....	47 00
<i>Old Point Comfort</i> —Rev. Dr. McCarty.....	5 00			To be applied excl. to Indian Missions.....	47 00 94 00
<i>Richmond</i> —St. James'.....	10 00	23 43		YOUNG CHRISTIAN SOLDIER.	
WESTERN NEW YORK.				Receipts for the month.....	107 78 107 78
<i>Addison</i> —Redeemer.....	2 35			YOUNG SOLDIERS OF CHRIST.	
<i>Bath</i> —A thank offering.....	5 00			(Army Department.)	
<i>Branchport</i> —St. Luke's.....	17 00			Receipts for the month.....	90 76 90 76
<i>Buffalo</i> —Christ, of which, for Bp. Tuttle, \$20; for Santee, \$3.50.....	65 25				
<i>Clifton Springs</i> —Lottie.....	50				
<i>Canandaigua</i> —Mrs. F. M. L., for Santee.....	10 00				

## MITE CHESTS.

(Receipts from Mite Chests will be acknowledged by the numbers only. Those marked with a \* are unknown numbers; those with a † in memoriam.)

6364.. 1 10	2258.. 2 66	74748.. 09	6871.. 50	14096.. 2 00	7252.. 50	1271.. 30
* .. 8 25	500.. 5 54	5798.. 2 43	6874.. 58	14097.. 1 25	7253.. 1 11	1272.. 1 50
283.. 3 00	7299.. 65	5795.. 5 50	6877.. 25	14098.. 1 00	7254.. 56	1273.. 1 05
5642.. 1 00	498.. 82	627.. 1 56	6878.. 63	14099.. 55	7255.. 30	1277.. 50
5643.. 50	631.. 1 17	380.. 1 90	6883.. 1 20	154.. 67	7256.. 1 00	1278.. 26
5644.. 1 00	639.. 66	* .. 5 00	6892.. 1 68	4245.. 14	7257.. 1 60	1279.. 38
5645.. 1 50	5000.. 64	6652.. 1 50	6896.. 50	4247.. 40	7258.. 1 00	1280.. 1 25
5646.. 75	634.. 1 27	10594.. 1 17	6897.. 76	4249.. 2 00	7259.. 4 00	5042.. 37
6647.. 85	551.. 3 64	1861.. 2 35	11943.. 25	14441.. 14	7260.. 89	5043.. 77
5648.. 3 15	7298.. 32	1862.. 1 09	11947.. 50	881.. 4 00	7261.. 47	5048.. 46
5649.. 1 00	629.. 95	1863.. 2 10	11950.. 3 00	10961.. 2 63	7262.. 80	5050.. 1 65
* .. 8 13	5799.. 5 06	1864.. 72	14949.. 60	10962.. 1 00	7264.. 1 00	5051.. 25
3243.. 3 43	5792.. 1 50	1865.. 1 40	11968.. 22	10963.. 1 21	7265.. 1 00	5052.. 1 25
647.. 7 50	2255.. 2 80	1867.. 46	11970.. 78	10964.. 46	7266.. 50	5053.. 1 00
911.. 2 44	5635.. 24	1868.. 3 00	11.. 1 00	10967.. 50	7267.. 75	5054.. 67
912.. 52	7297.. 34	1870.. 75	12.. 3 00	10968.. 1 35	7268.. 50	5055.. 31
913.. 40	495.. 5 50	8691.. 2 52	13.. 1 50	10969.. 48	7270.. 15	5056.. 50
914.. 69	2252.. 52	8692.. 77	14.. 2 80	10970.. 1 17	11772.. 39	5057.. 75
915.. 1 07	632.. 1 33	8694.. 1 00	15.. 9 00	7373.. 75	11773.. 1 28	5058.. 60
916.. 1 10	10060.. 1 62	8695.. 1 44	17.. 1 00	7371.. 52	1147.. 7 00	5059.. 33
917.. 2 28	494.. 3 56	8697.. 1 40	18.. 1 10	3809.. 4 00	1141.. 2 12	5060.. 33
918.. 1 25	581.. 1 07	8700.. 7 00	19.. 1 75	9103.. 1 25	1143.. 1 00	4472.. 50
920.. 92	5791.. 61	* .. 7 50	20.. 6 11	9104.. 50	8542.. 73	264.. 1 05
1092.. 69	582.. 2 00	10370.. 2 00	331.. 1 05	9111.. 1 50	1148.. 85	466.. 1 00
1091.. 1 36	* .. 2 10	10378.. 2 22	332.. 3 00	9113.. 72	1146.. 1 12	467.. 1 50
1095.. 1 10	7300.. 3 70	10379.. 1 53	333.. 1 04	9114.. 75	1150.. 71	4751.. 3 00
1094.. 2 58	5793.. 12 13	7972.. 1 00	334.. 54	9115.. 80	1091.. 6 00	4752.. 1 00
7109.. 1 00	5796.. 1 13	8072.. 50	335.. 50	9116.. 75	1090.. 6 00	4753.. 1 50
7110.. 1 00	302.. 5 00	8071.. 50	336.. 42	9117.. 2 70	13151.. 1 15	4724.. 3 25
152.. 2 50	303.. 3 00	8073.. 50	337.. 1 50	9118.. 1 45	9462.. 1 00	4755.. 1 13
156.. 63	492.. 3 00	8074.. 50	338.. 1 55	9119.. 50	291.. 1 00	10243.. 1 35
160.. 1 00	497.. 2 21	8075.. 50	339.. 1 20	9120.. 62	292.. 72	10244.. 1 00
4241.. 36	499.. 2 79	8076.. 50	340.. 1 60	9122.. 25	294.. 1 25	10245.. 1 00
4244.. 2 01	638.. 4 15	8077.. 25	5901.. 51	9123.. 50	297.. 1 30	10346.. 70
4246.. 1 07	5797.. 1 25	8078.. 50	5902.. 1 08	9125.. 68	299.. 1 00	10248.. 54
4250.. 50	5794.. 1 00	8079.. 1 00	5903.. 60	9126.. 91	300.. 1 00	10251.. 2 25
14442.. 1 12	7293.. 60	8080.. 25	5904.. 1 00	9133.. 40	7840.. 1 05	10252.. 63
14443.. 1 50	7292.. 1 65	771.. 52	5905.. 85	9134.. 5 00	11389.. 1 75	10253.. 93
14444.. 60	635.. 28	772.. 25	5906.. 1 00	9135.. 5 00	11390.. 3 25	10254.. 1 41
14445.. 96	491.. 57	774.. 23	5907.. 1 00	9137.. 2 02	* .. 2 95	10257.. 65
* .. 11 75	640.. 1 03	775.. 82	5908.. 1 00	9143.. 50	* .. 2 00	10265.. 1 42
630.. 8 70	2254.. 54	6864.. 1 38	5910.. 1 30	3594.. 1 50	2773.. 1 00	10266.. 1 00
493.. 76	2256.. 60	6865.. 25	12219.. 1 00	7251.. 1 00	8581.. 1 47	10270.. 45



10255..	1 00	11761..	62	3324..	56	2025..	1 00	6403..	65	6223..	59	11662..	2 55
1381..	8 05	11722..	61	3325..	10	331..	2 10	6479..	1 08	6224..	1 69	11663..	18
1382..	90	11733..	62	3326..	1 00	337..	1 24	6417..	43	6225..	44	11666..	10
1383..	40	11755..	61	3327..	45	2014..	75	6414..	4 00	6227..	30	11668..	18
1384..	1 00	11766..	62	3328..	1 02	2023..	75	6426..	75	6228..	31	11669..	50
1385..	1 62	11788..	61	3329..	1 03	2057..	67	9436..	1 25	6232..	67	11670..	1 25
1386..	35	11799..	62	3330..	48	335..	92	6467..	1 54	6233..	99	9610..	60
1388..	25	11242..	78	3331..	1 30	2003..	85	6415..	12	6234..	71	6273..	48
1391..	61	11243..	79	3332..	74	2002..	85	6402..	53	6235..	1 68	9001..	46
1392..	10	13959..	66	3333..	26	2045..	50	*	12 12	6237..	42	9003..	99
1393..	2 15	13955..	1 00	3335..	31	2033..	2 00	10976..	1 66	6239..	39	9007..	22
1394..	35	4 46..	2 26	3336..	29	672..	64	10971..	1 00	6240..	73	9004..	66
1395..	78	11244..	1 34	3337..	12	2005..	69	10974..	77	6241..	58	9008..	45
1396..	1 30	13956..	58	3338..	1 00	384..	2 60	10977..	1 83	6245..	23	9010..	35
1397..	70	13954..	27	3339..	45	2018..	91	10992..	29	6246..	32	449..	40
1398..	72	13958..	39	3340..	28	2015..	2 09	10978..	39	6248..	1 72	3197..	45
1399..	52	13953..	62	5611..	1 00	2030..	75	14281..	41	6249..	22	3193..	25
1400..	20	14248..	1 00	5612..	1 09	2830..	50	11282..	40	6250..	50	4135..	26
5..	1 34	14247..	36	5613..	1 40	389..	1 20	14283..	50	1653..	9 30	4105..	20
4..	1 01	14246..	1 00	5614..	1 66	2055..	1 20	14294..	1 25	1651..	88	2284..	30
571..	10	14241..	2 10	5615..	1 00	5826..	46	14285..	97	1652..	95	5182..	1 25
573..	55	14249..	2 46	5617..	3 40	2040..	65	14286..	1 50	1651..	7 50	6341..	1 00
574..	89	14250..	72	5618..	23	5829..	28	14287..	27	1653..	1 07	7638..	1 56
575..	3 00	13252..	18	5619..	1 23	2029..	77	14288..	27	1656..	50	6484..	1 25
576..	31	13257..	18	6841..	27	5827..	2 80	14289..	41	1657..	52	5182..	1 25
577..	40	13245..	78	6842..	28	2079..	25	14290..	1 00	1658..	3 77	6341..	1 00
578..	95	4 7..	1 75	6843..	25	2017..	80	12854..	1 00	1659..	52	7638..	1 56
579..	1 50	14591..	71	6844..	69	2027..	85	7391..	2 00	158..	60	2732..	80
580..	24	14592..	21	6845..	32	2016..	60	7393..	23	4242..	52	2771..	80
9731..	1 80	14593..	31	6846..	1 82	2018..	37	7394..	65	267..	1 25	8920..	2 00
9732..	1 46	14594..	18	6847..	14	2010..	40	7395..	4 00	7637..	1 00	12051..	62
9733..	1 46	14595..	44	2549..	1 05	2038..	34	59..	35	4635..	30	12052..	2 18
9734..	1 59	14596..	77	2565..	51	2077..	1 05	13171..	2 65	3316..	45	12053..	1 10
9735..	36	7786..	75	2568..	1 15	2006..	75	8659..	1 10	3582..	53	12054..	1 65
8241..	2 09	7788..	35	2577..	16	2026..	1 27	11121..	2 00	5486..	1 00	12055..	2 50
8312..	2 18	7790..	35	2586..	05	5826..	3 33	11125..	52	5483..	2 25	12056..	2 50
8343..	55	7789..	95	2565..	50	2078..	25	11126..	90	5481..	48	12057..	50
8344..	50	7920..	1 15	6621..	1 50	2075..	45	11127..	60	5485..	2 00	12058..	21
8345..	25	4737..	2 25	6622..	1 50	2076..	30	11128..	1 60	3319..	1 44	12059..	20
8346..	1 00	2315..	50	6623..	1 65	676..	08	11130..	35	1576..	1 26	12060..	88
8347..	1 00	3651..	50	6625..	1 00	2069..	63	11131..	2 00	11492..	30	12061..	1 00
8348..	32	3899..	1 10	6626..	1 00	2024..	19	11132..	75	14493..	38	12063..	50
10131..	1 25	12002..	21	6627..	2 37	679..	52	11133..	81	14494..	51	12064..	50
10132..	2 00	12005..	65	6628..	70	5822..	1 78	11134..	65	14495..	42	12065..	25
10133..	1 61	12001..	1 26	6629..	55	673..	42	11136..	65	14496..	41	12066..	31
10134..	1 70	12012..	05	6630..	49	*	13 58	11137..	60	14499..	32	12068..	2 50
10135..	1 62	12013..	2 10	6634..	77	6440..	4 02	11138..	1 59	14498..	38	12069..	7 00
10136..	1 10	12015..	1 09	6635..	72	6414..	74	11141..	1 01	1510..	35	12070..	75
10137..	2 00	12020..	50	6636..	59	6419..	61	11143..	35	10791..	29	12871..	25
10138..	1 08	12021..	1 32	6637..	60	6462..	3 89	11146..	10	10792..	40	12873..	25
10139..	25	12022..	1 50	6638..	60	6410..	1 65	11147..	1 20	10796..	35	12877..	26
9630..	3 85	12024..	1 86	6639..	2 64	6462..	1 01	11148..	65	10797..	70	12879..	50
344..	1 25	12027..	42	11911..	69	6428..	1 00	11157..	98	10798..	46	14421..	1 40
6931..	75	12028..	95	11912..	45	6406..	2 00	11158..	3 07	10799..	55	14422..	85
6932..	3 35	12029..	94	11913..	30	6492..	57	11160..	15	10800..	30	14424..	50
6934..	1 35	12031..	65	11914..	76	9426..	25	11161..	1 05	10801..	1 25	14426..	1 50
6935..	46	12032..	1 52	11917..	34	6477..	1 43	8001..	1 26	10802..	40	14428..	30
6937..	71	12033..	34	11918..	1 48	9428..	29	8002..	62	10803..	14	14429..	30
6938..	1 20	12034..	65	8862..	32	6424..	1 50	8003..	63	10806..	1 25	14430..	20
6939..	1 00	12035..	61	8864..	1 70	6427..	6 00	8004..	1 26	10808..	25	14431..	2 00
6940..	30	12036..	50	8864..	68	9112..	1 04	8007..	1 52	10809..	85	14433..	55
6941..	20	12037..	29	8865..	05	9446..	6 52	8009..	2 05	10810..	70	14434..	70
6943..	1 00	12038..	67	8868..	02	6409..	1 00	8011..	31	10814..	1 00	14435..	1 00
6944..	57	12039..	33	8870..	16	6440..	15	8012..	91	10815..	84	14436..	1 10
6945..	54	12040..	1 01	831..	27	6410..	84	8017..	20	10817..	73	4434..	50
6946..	2 54	12042..	59	832..	2 16	6439..	1 34	8019..	60	10818..	42	5357..	1 25
6947..	14	12043..	63	833..	1 56	6401..	74	8180..	1 50	10819..	1 14	681..	35
6949..	1 77	12046..	15	834..	1 91	6423..	1 00	8177..	1 50	10820..	1 34	184..	1 05
6950..	3 00	12047..	25	840..	1 31	6163..	2 00	*	75	10821..	50	*	10 70
6951..	50	12049..	3 01	9606..	12	6180..	1 60	10001..	1 24	10822..	1 25	*	10 00
6952..	1 00	12050..	35	2068..	1 00	9419..	55	10004..	1 20	10823..	1 00	6199..	3 00
6953..	2 00	5206..	1 00	2043..	1 00	6147..	1 04	10008..	26	10824..	1 00	11401..	46
6954..	25	6091..	3 55	2066..	28	9420..	53	993..	3 00	10825..	2 05	11402..	37
6955..	45	6092..	75	2044..	31	6498..	59	10374..	1 00	10826..	83	11403..	1 01
6956..	54	6093..	75	2013..	2 00	6450..	1 18	10375..	1 28	10827..	31	11406..	25
6957..	1 00	6094..	26	2036..	2 54	6416..	86	6665..	2 75	10831..	46	11407..	55
6958..	2 00	6095..	1 00	2020..	88	6445..	99	3692..	5 00	10834..	1 10	11408..	45
6959..	42	6097..	41	388..	1 25	6448..	20	6211..	1 90	10835..	61	11409..	1 00
6960..	30	6098..	1 50	2021..	2 10	2063..	35	6212..	2 30	10840..	25	11410..	36
7992..	2 50	6099..	77	2071..	68	9415..	34	6214..	3 37	11651..	1 77	11412..	40
7993..	2 50	6100..	51	2071..	35	9417..	33	6215..	81	11652..	19	11413..	12
6488..	3 00	10159..	2 10	390..	30	6449..	70	6218..	50	11657..	32	11415..	23
1488..	2 00	5201..	3 00	2075..	30	6443..	66	6219..	90	11658..	1 25	11416..	51
10359..	75	3322..	2 26	5826..	5 05	6442..	26	6220..	67	10659..	26	11417..	43
10354..	36	3321..	1 00	674..	1 00	6444..	33	6221..	47	11660..	25	11418..	65
10355..	1 28	3323..	1 00	2058..	50	6442..	63						

11419..	55	9371..	62	6983..	52	15552..	40	12654..	74	5752..	76	4802..	1 50
11420..	30	9372..	60	6988..	1 00	15553..	85	12657..	42	5753..	25	4817..	2 00
11421..	72	9373..	78	6989..	25	15554..	1 35	12558..	1 14	5754..	26	4823..	4 33
11422..	86	9374..	2 47	6990..	43	15555..	25	13612..	50	5755..	1 19	4850..	1 00
11423..	91	9375..	89	7966..	75	15556..	16	13613..	19	5756..	1 43	*	2 50
11424..	47	9376..	57	10037..	1 00	15557..	50	13614..	39	5757..	13	7271..	1 34
11425..	40	9377..	80	7471..	1 85	15558..	25	13615..	1 52	5759..	42	7272..	32
11426..	53	9378..	2 00	7472..	1 95	15559..	27	13616..	99	5760..	46	7273..	83
11427..	65	9279..	1 30	7473..	3 40	15560..	25	13617..	42	5761..	56	7274..	3 00
11428..	1 00	9380..	3 35	7474..	80	15561..	1 00	13619..	66	5768..	22	7275..	70
11429..	1 00	9381..	1 20	7475..	2 00	15562..	43	13620..	75	5769..	37	7276..	1 13
11430..	50	9382..	1 00	7476..	3 05	15563..	35	5979..	1 25	5771..	42	7278..	41
11431..	1 00	9383..	20	7477..	2 10	15564..	20	3806..	66 00	5772..	66	7279..	1 25
11432..	76	9384..	96	7478..	1 00	15565..	10	13442..	30	5779..	80	7280..	52
11433..	56	9385..	52	7479..	1 45	6187..	55	13444..	1 00	9011..	95	7281..	61
11434..	1 00	9386..	1 66	7480..	1 80	*	1 06	13445..	1 25	9012..	66	7282..	65
11435..	90	7307..	79	14092..	2 25	7841..	48	*	2 71	9013..	23	7283..	32
11436..	1 02	9388..	17	10614..	1 10	7842..	79	*	50	9014..	45	7284..	24
11437..	53	9389..	23	2781..	2 75	7843..	2 00	5883..	53	9015..	37	7285..	78
11438..	1 33	9390..	1 00	2782..	1 33	7844..	77	8403..	30	9016..	29	7286..	1 53
11439..	35	8371..	2 00	2783..	1 55	7845..	45	8404..	20	469..	1 50	7287..	1 00
11440..	28	8372..	1 80	2784..	2 50	7846..	69	8405..	1 00	*	1 00	7288..	56
11441..	33	8373..	60	2785..	2 21	7847..	1 09	8406..	48	155..	39	7289..	13
11444..	75	8374..	1 07	2787..	2 75	7849..	1 10	8407..	62	2083..	6 00	7290..	45
11445..	1 15	8375..	1 00	2788..	1 60	7848..	40	8409..	50	1553..	1 52	14651..	1 00
11446..	36	8377..	1 70	2790..	1 50	7850..	50	8410..	13	1558..	1 51	14652..	48
11447..	68	8378..	1 00	2791..	63	10381..	2 99	8411..	25	12291..	90	14653..	60
11448..	60	8379..	96	2792..	1 17	10382..	2 02	8412..	25	12293..	1 65	14656..	93
11449..	1 15	8380..	1 00	2696..	2 25	10383..	1 37	8413..	50	12299..	1 00	14658..	42
11450..	51	720..	1 02	2798..	1 60	10384..	1 80	8414..	20	12300..	70	9981..	4 58
11451..	56	3601..	49	2799..	1 50	10385..	92	8415..	15	14894..	28	9982..	92
11452..	2 02	3607..	51	2803..	55	10387..	33	8417..	10	14895..	50	9983..	1 00
11453..	75	5451..	97	2805..	2 10	10388..	2 60	8418..	17	783..	30	9984..	1 60
11454..	43	5452..	3 45	2810..	1 02	10389..	24	8420..	75	997..	55	9985..	50
11457..	32	5453..	23	2811..	1 31	10390..	39	8421..	4g	1000..	15	9986..	2 00
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11460..	25	5456..	50	2814..	1 98	10393..	49	8426..	50	992..	2 15	9988..	2 50
622..	1 00	5278..	75	2818..	31	10395..	1 78	8428..	10	788..	15	9989..	1 36
3997..	2 50	3811..	6 16	2824..	9 36	10395..	73	8433..	2 82	789..	65	9990..	21
*	6 80	3812..	28	2829..	15	10396..	75	8434..	1 00	786..	90	9991..	1 85
617..	70	3813..	52	2825..	65	10397..	45	8436..	50	790..	1 15	9992..	1 00
3707..	1 22	3814..	91	12531..	41	10398..	1 33	8439..	56	996..	65	9993..	2 00
3691..	1 38	3815..	97	12532..	94	10399..	42	9352..	74	999..	45	9994..	25
3692..	2 17	3816..	55	12533..	26	10400..	58	9353..	08	7760..	82	9995..	72
3693..	18	3817..	1 60	12535..	53	14741..	30	9356..	27	7761..	60	9996..	1 90
3694..	1 14	3819..	75	12536..	66	14742..	87	9367..	10	7763..	68	9997..	85
3695..	98	6961..	50	12237..	56	14743..	89	9368..	22	7766..	81	9998..	25
3696..	1 05	6964..	21	12538..	26	14744..	22	9265..	50	7767..	1 25	9999..	2 00
3697..	52	6965..	25	12540..	36	14746..	78	9367..	1 00	7768..	50	10000..	76
3698..	1 24	6966..	1 09	15541..	51	14747..	22	9369..	10	7773..	35	11371..	92
3699..	1 91	6967..	1 74	15542..	1 57	14748..	14	9370..	11	7774..	1 02	11372..	38
3700..	39	6968..	47	15543..	35	14749..	1 03	10966..	1 31	1078..	50	11373..	35
3701..	19	6969..	1 00	15544..	27	14750..	52	10965..	78	4221..	1 50	11374..	70
3702..	76	6971..	06	15545..	1 00	14751..	42	5741..	40	4227..	2 00	11375..	1 00
3703..	26	6972..	44	15546..	67	14752..	27	5742..	59	4230..	1 30	11377..	46
3704..	89	6973..	66	16547..	17	14753..	68	5743..	25	4231..	1 03	11378..	25
3705..	1 03	6974..	56	15548..	13	14755..	33	5746..	1 01	4240..	1 55	11379..	54
3706..	1 01	6975..	38	15549..	30	12651..	19	5747..	56	4789..	5 00	11380..	1 00
3709..	70	6979..	78	15550..	39	12652..	16	5750..	22				
3710..	34	6982..	25	15551..	25	12653..	1 10	5751..	4 85	Total.....		\$1,619 89	

## MISCELLANEOUS.

Anon. for Bishop Whipple.....	10 00
" " "C" for Santee.....	5 00
J. W. S., of which for Bishop Tuttle, \$2.00.....	5 00 20 00

Received for General Purposes.....	\$3,799 86
" " "Special ".....	1,261 14
Receipts for the month.....	\$5,061 00
Amount previously acknowledged.....	114,388 70
Total Receipts since October 1, 1869.....	\$119,449 70

*NOTICE—The Financial Year closes Sept. 30, 1870. Contributions from parishes must be handed in previous to that date, or they will not receive credit in the annual tables published in the Proceedings of the Board.*

## MEETING OF THE BOARD OF MISSIONS.

THE Annual Sermon before the Board will be delivered in Calvary Church, New York, (Fourth Avenue and Twenty-first street,) on Sunday evening, October 23d. The Board will meet for Divine Service and the celebration of the Holy Communion in the Church of the Holy Saviour, (Twenty-fifth street, near Madison Avenue,) on Monday, October 24th, at 11 o'clock A. M. Immediately after Service, the Reports of the Committees will be presented and referred.

W. A. MATSON, *Secretary of the Board.*

# Foreign Missions OF THE Protestant Episcopal Church.

OCTOBER, 1870.

### *A TRUTH TO BE FELT; A PRECEPT TO BE OBEYED.*

SCENES most picturesque and attractive; objects most beautiful and grand, often fail in continued interest from familiarity. The same is true of apothegms; of moral truths and precepts. Even the fundamental truths of the Gospel lose their power in many minds from this cause. So with the great enterprises of benevolence and religion. They languish, and fail in their intended results, from coldness and lack of interest in those whose solemn duty it is to do and give for their prosperity. Where lies the fault? Not in Nature, for she is but the expression of Divine wisdom and goodness. Not in Truth essentially, for like the spectrum, though it vary in its hues, it is always one. The landscape which gives us pleasure to-day, is, to-morrow, in its general features, the same. Truth in all its essentials, knows no mutation. Man changes; the fault is in him.

A saying familiar to every Christian is that of our SAVIOUR, "Freely ye have received, freely give." Uttered nearly two thousand years ago, it has been read and heard times without number. But, it has the same force as when fresh it came from the lips of Him whose name is Truth. "Heaven and earth shall pass away but my words shall not pass away."

"Freely ye have received, freely give." This saying embraces a truth and a precept; the truth being susceptible of a generic or universal sense, and the precept of a corresponding application.

As in every endowment there is a design, so a duty or an office is



implied, the performance of which is essential to the end of creation and providence. Such endowment, every object within our conception, animate and inanimate, has received; and, having received, must give according to its sphere and relations.

We see this illustrated in the very stones in our streets; in the rocks of our globe. All are endowed for given purposes, and show their adaptation to the same. By gradual abrasion and disintegration, they give to our soils their basis, affording the elements of fertility and production. They give freely, not only to the necessary uses of life, but, its luxuries, and the refinement of taste in the culture of art and science.

We see it in the earth. Largely is she endowed and largely does she give in return, to the Creator, for the good of His creatures—"twenty, thirty, and hundred fold."

We see it in the waters—the rivers, seas, and oceans. All give in exact proportion, in due compliance with this Divine law of return. Volumes might be written illustrating this feature, adding largely to the domain of science and widening the field of practical utility.

We see it in the clouds. Receiving from the waters, treasuring up their forces, they dispense life to the earth, clothing it in verdure and beauty; and sustain the measure or equilibrium of their sources.

Thus we might traverse the whole field of nature, and, wherever we tread, read this truth on every object written by the Hand Divine—"Freely ye have received;" and the precept based on the obligation, "Freely give."

But rising from mortal to immortal, more emphatic do they become. Man, little lower than the angels by the investment of matter, has received, with them, the endowment of mind, reason, intelligence, and so, "crowned with glory and honour," is set over the works of God's hands. An agent of God—a steward of high and holy trust—he has received as no other creature has received, and for a higher and holier purpose. He knows this truth, but does he respond to his convictions? Does he meet his obligations—fulfil his relations in that state of life which God has placed him? "None of us liveth to himself; no man dieth to himself," is the law of our dispensation. Beings irresponsible even, beings without souls, are subject to this law, and well do they obey it. They fulfil their relations to God and the world—the world for which they were made.

But this law has its bearing, especially on man—man, intelligent, immortal, and accountable—standing in higher, nobler relations to his God.

Does *he* fulfil or does he falsify his relations? Truth and conscience give the answer. But shall man *forgiven*, man redeemed, reconciled to his God, assuming the sacred "vows of love and service," shall he disregard in coldness and neglect those vows recorded in Heaven? Can any man with a profound sense of the Universal Presence, the Divine perfections, due veneration and love to CHRIST, fail to submit cordially to His authority, to delight in His truth and precepts? Heartily accepting the terms of the Gospel, reposing his soul on the words of CHRIST for all its hopes, he cannot. Answer he must the purpose of his being; prepare he must for his final account—an account of that which he has received. *High trust and responsibility*; "*occupy till I come*," are written by the finger of God, on the brow of every intelligent being—written with glowing light on the brow of the Christian. Just retribution is a necessary part of the constitution of God for the order of the universe; while the result in each case, will be the product of the life, as seen by the Eye Divine. As truth in Nature harmonizes with Truth Revealed, so it is as certain from the former as it is from the latter, that "they who hate knowledge and choose not the favor of the Lord; who reject his counsels and despise his reproof, shall eat of the fruit of their own ways." And yet, thousands knowing that they live, and move, and have their being in God, regard Him not. Thousands with their solemn vows recorded in Heaven, live only to themselves; they bring no revenue of praise and glory to their Redeemer! "Thousands," says the immortal Chalmers, "pass off the stage of life and are heard of no more! Why? They do not a particle of good in the world. No one is blessed by them as the instruments of their redemption. Not a word they have spoken can be recalled; so they perish. Their light goes out in darkness, and they are not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good. Leave behind you a monument of virtue that storms of time can never destroy. Write your name in kindness, and love, and mercy on the hearts of thousands you may come in contact with from year to year, and your name will never be forgotten. No! your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of Heaven."

"Freely ye have received," a world-wide truth which cannot be ignored; then, "freely give"; a law of Nature, a law of gratitude, a law of God.

### THE MIND OF THE MASTER.

When our SAVIOUR first sent the Apostles forth, He said unto them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel."

This, if we may so say, was a strictly *home* missionary command. The Apostles were not only to leave the heathen unvisited, but they were not even to go to the people of Samaria, who were half Jewish in their origin.

Ere long, however, there were not wanting indications both from our SAVIOUR'S actions and language, that this command was to continue in force but for a short time. JESUS Himself, to the natural astonishment of the Apostles, made known the truth to the woman of Samaria and her fellow townsmen. "Those blessed feet which eighteen hundred years ago for our salvation were nailed to the bitter tree," trod the heathen coasts of Tyre and Sidon, and the half-heathen cities of Decapolis; and it was to a woman of *those coasts* that He said, "O woman great is thy faith;" it was of a *Roman* centurion that He said "I have not found so great faith, no not in Israel." And though there was doubt in the minds of some of the Apostles concerning the reception by the SAVIOUR of certain Greeks who came saying, "Sir, we would see JESUS," yet there was no hesitation on His part to receive them, and to make known to them directly, or in their hearing, some hitherto unrevealed mysteries concerning Himself and His Kingdom.

But not alone from their Master's actions but from His teachings also, the Apostles might have gathered, even before His death, that the Gentiles were to be fellow-heirs and partakers with the Jews of the common salvation; for He said to them expressly, "Other sheep I have which are not of this fold, them also I must bring, and there shall be one flock and one shepherd."

But it was not until by His precious blood-shedding He had made atonement for the sins of the whole world, that our LORD and SAVIOUR issued what was to be an *ever* binding command upon His messengers and ambassadors. "*Go into all the world, and preach the Gospel to every creature.*"

And there is something very significant in the circumstances attending the giving of this command. Before His death our SAVIOUR told the Apostles that after His resurrection He would meet them in Galilee; and



after He *had* risen from the grave He sent messages to the Apostles to meet Him in that province. And for what was that formal meeting in Galilee appointed? For what else but that in the very province, and, as many think on the very mount from which His first limited and temporary command was issued, He might in the most solemn manner enlarge that commission, so that they should have one which should be world-wide in its application and permanent in its character. And so instead of confining their labors to "the lost sheep of the house of Israel," the Apostles and those who should believe in JESUS through their word, were commanded to go to *all the lost race of Adam*; instead of laboring merely among the nation of the Jews, they were to go and teach *all* nations, baptizing them in the Name of the FATHER, of the SON, and of the HOLY GHOST; "and," or in doing this, said the SAVIOUR, "lo I am with you always unto the end of the world." His continued presence with His Church, and His blessing upon her labors, were made dependent upon the continued observance of this His last and great command.

Some remarks upon the after manifestations of desire on the part of the SAVIOUR that this command should be fulfilled, and on the manner in which the Apostles and primitive Christians fulfilled it, we reserve for another number.

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### LETTER FROM REV. MR. HOING.

THE following letter was received by the Rev. Dr. Muhlenberg, who kindly offers it for publication in THE SPIRIT OF MISSIONS:

HANKOW, *June 4th*, 1870.

MY DEAR DOCTOR: I was very much gratified in receiving your letter of November 22d, which I would have answered before, were it not that I am kept so busy that I find scarcely time left to attend to my correspondence. Would that in proportion to my labors we could see results! How glad and happy I should feel! But I am sorry to say, though I rise early and retire late, the results are not such. The obstacles are many and great which we have to meet with, and it requires something on the part of the missionary, to do always his work "with joy and not with grief."

Yet, I am thankful for being able to do what I can to lay the foundation of what we all wish to see in future—a Chinese Christian Church at this place.

In complaining of the results as a whole, I do by no means despair

of success. Undoubtedly, many would say, who know something of the nature of our work here, that we have not the least reason to be dissatisfied. I had the pleasure of administering the rite of Baptism to nine persons, including two children, within the last year. Thus we have the comfort of not having labored (as I trust) in vain. May God grant that they may make a firm stand, and grow rich in knowledge and faith. That temptations encompass the Christian everywhere, we know; but few have an idea of what it requires, on the part of those newly admitted to the Church, to show themselves "faithful soldiers of CHRIST" amidst an idolatrous nation, and exposed to many, many temptations. The thought of one falling from grace is sufficient inducement not to rely upon our own wisdom or strength, but to commit them the more earnestly to the care and keeping of the Chief Shepherd of souls.

It is now exactly two years since we opened the mission station in Wuchang; and a year since, I began my labors here, where I have taken up my residence since September last. For this reason, the affairs in Wuchang could not be pushed on in the same satisfactory manner as here, though our Chinese deacon, Mr. Yung Kiung, has, up to this time, lived there, and conducted Services on Sundays to the converts of Wuchang, as well as given others an opportunity to hear the Gospel preached, and to join in the worship of God. Lately, however, I had the pleasure of welcoming two newly arrived fellow-laborers, in the persons of the Rev. Messrs. Hoyt and Boone, both of whom are already busily engaged in acquiring the language, and who will take up their residence in Wuchang as soon as the house is finished which at present is in process of building. Besides, we have a fine opportunity now to obtain a place for a chapel in the middle of the city, in the most populated street of Wuchang, where thousands will pass and repass, and thus an opportunity be given them to hear the Gospel, either for their salvation or their condemnation.

In the meantime, until Mr. Hoyt and Mr. Boone are able to enter upon active work (preaching), I will have to divide my time with Mr. Yung Kiung between Wuchang and Hankow.

There is now every prospect of success held out to us of laying a good foundation for a church in Wuchang, if it were not for that *if*—*if* the Church at home would only strive to come forward to aid us in our work. I must agree with you, and it does not only seem to me so, but I believe it to be a fact, "that, for the conversion of the heathen, the Church needs a new baptism with fire and the HOLY GHOST." Otherwise, compassion would show itself. Thousands aware of the wretched state of these millions in China, coldly "look on, and pass by on the other side." Not that I am unmindful of all the good Samaritan love is doing at home; for it gladdens us to hear of the

extension of the REDEEMER's kingdom; but I think *more* might be done, and that there are many who never think of the poor heathen in China, when they join in the confession: "We have left undone those things which we ought to have done." They still ask, with the lawyer in the Gospel, "And who is my neighbor?" after being duly instructed that it is every one whom we can save from ruin. True love does not consist in asking, Who is? but, To whom *am I*, or *can I be* a neighbor? When reminded of their obligation towards their MASTER, if they would come forward to aid us in the rescue of millions who need the same remedy that saved them, our China Mission would suffer no embarrassment in progressing with its work.

Just step at the window, and look down on the street running alongside my house. To-day is the devil's festival, although the Chinese attach a different meaning to it, when they tell you that they worship the "great Dragon."

This so called "Dragon feast" is one of the public festivals of China. No one attends to any business to-day, though busy to enjoy himself. A huge Dragon made of paper and reeds, is carried through the streets of the city and outside of it in the country. This monster is preceded by two men carrying a large drum, which a third one strikes at regular intervals, which serves at the same time as signal for the residents of the various houses to repair to the front door and make obeisance to the supposed deity, by firing crackers, burning mock-money and making offerings of copper money to those who are in charge of conducting the procession.

A numerous crowd in front and behind, forms the train. Up to a few years ago, long narrow boats with the head of a Dragon carved in front of the bow, would be seen on the Yang-tse-kiang, ornamented with flags, lanterns etc., and rowed by a company of from 50 to 80 robust men. These would keep up a race against each other, producing thereby as may be expected, general excitement among the lookers on,—the winning party always being liberally rewarded and entertained by the people on shore. Hence it frequently happened, that some accident terminated the sport, either the upsetting or breaking these boats, and in consequence, great riots would take place. It is said, however, the reason why the magistrate forbid these festivities now on the river, is that some Frenchman having come in contact with one of the above parties, who kept up such a noise in front of his house by beating the drums and gongs, after having more than once told them to leave, and they refusing to listen to his remonstrances, fired a shot and killed one person in the crowd. Since then, these athletic sports had to be confined to the shore, and I dare say, to the disappointment of many hundreds, who will hate foreigners only the more for it. This festival is kept in memory of a great Statesman, "*Wu Yuen*," who was very much beloved



by the people, but who for some unaccountable reason drowned himself in the Yang-tse; for the recovery of whose body in vain search was made. The popular belief is, that wherever the Dragon passes, all bad influences will be devoured by him, which of course must be a great relief to many. Though, the next day a whole family be visited with sickness, it is simply ascribed to other causes; or, somehow or other, the Dragon was offended.

Small round biscuits are also baked for the occasion, which formerly were thrown into the river for the nourishment of the spirits of those who happened to lose their life by drowning; but of late, the practice seems to have been discontinued, for the plausible reason my teacher gives: "That it is far more profitable to eat them oneself, than to nourish spirits, who can live a whole year without them." Such is one of the absurdities we so frequently meet with here.

I took occasion this afternoon to speak to some persons in the chapel about the folly of idol worship in general. Yes, they said, you are right; but here the matter ended. A Chinese will ridicule and sneer at what, the next moment, he will reverence. But what was their astonishment when I, after having spoken about God the CREATOR, let them see through a microscope which I happened to have with me, an insect, obtained with the greatest readiness from most of the people—an insect, well known to travellers who happen to be so unfortunate as to sleep in apartments which make no claim to cleanliness, and which not a little annoys them, and which therefore I need not name. One after another looked at it with wonder, as well as disgust, at the thought of harboring such guests near their bodies; and I felt persuaded when I ended my discourse, that my words were not left unheeded, as I spoke of the wisdom and love of the living God, who made every thing, and concluded with a few sanitary remarks, regarding cleanliness etc.

My school is flourishing. I wish you could peep into our chapel once and hear my boys, about thirty-eight in number, sing a chant on Sundays. Of course, you would find an immense difference between the juvenile choir of the Church of the Holy Communion in New York; and yet I dare say, in spite of the want of musical talent displayed, you would soon feel at home, and know that you are listening to a Service familiar to you, and, perhaps, unconsciously utter the words of the Psalmist: "Out of the mouths of babes and sucklings thou hast perfected praise." It requires great patience and practice to teach them to sing correctly, especially a tune written in a major key. Yet, I think by degrees their ear will be trained for it, and that they will appreciate, of what they evidently seem to be very fond, singing their hymns according to foreign tunes or melodies.

I have first made them commit to memory all the various parts sung or chanted in the Morning and Evening Service, and it is only of late

that I could begin the practice of singing with them. My little instrument has still to do its service on these occasions on Sundays, as well as act as an attractor to the passers-by, drawing them into the chapel during the week. In this case we *never* fail to have the place filled. As it is, when one *goes* out while we preach, the whole crowd will rush sometimes to their feet and leave, and when one *comes* attracted by the music, a whole crowd will follow him.

I confess I do not like this method myself, though a Chinese sees nothing in it, and we have the satisfaction of always having hearers, without long waiting for an audience. Yet I know every time some will find themselves disappointed, as I can plainly see when, after all being seated, I tell them: "Now, my friends, you have listened to some music, you ought now to listen for a while to some good message I have to tell you," when, of course, many a musical soul, being disappointed, will at once rise and leave; while others, evidently anxious (a la Chinois) to hear *the news*, remain sitting sometimes from two to three hours, listening either to myself or Mr. Yung Kiung.

This school I have maintained hitherto from funds I have collected among various friends here, and I trust that in future it will be supported in the same way. I mention this as an argument against those persons who at home are always ready with the excuse: "What have we to do with the heathen? To think that they will be converted by your preaching is folly; all the labor bestowed on them is in vain." If *they* are right, all the people here who aid me must be wrong, and labor under this folly. But they see with their own eyes, and hear with their own ears what our work is.

Though day schools, as a whole, are of some importance, and necessary, yet it is not exactly the thing we want. They serve us thus far, as we have an opportunity of being able to make a selection of boys whom we know for some time, besides affording an opportunity for religious instruction to be imparted to the scholars. But we need a boarding-school, where such boys are regularly trained and taught, and removed from the outside evil influences which "choke the good seed." *This* is what we need, and what we *can* have, as soon as we are furnished with the necessary means. And here I must ask again: When will that be?

On the 17th of April, Bishop Williams administered the rite of Confirmation to five of our converts. On this occasion they were for the first time admitted to the Holy Communion. Perhaps you might ask: "What kind of persons are they?" The one, *Tsan*, is the elder brother of our first convert in Wuchang, for some time displeased with his brother for the step he had taken, though not actually interfering with him. He soon found reasons to make a move in the same direction. He is a jeweller by occupation, who, I hope (as I told him) while trying to

part with his precious or spurious stones and pearls, will *never* part with the one "pearl of great price" which he lately found in the Church.

The second, *Yie*, is my school-teacher, who along with his eldest son, was baptized last Christmas-Day. Both are married men, and thus far have been faithful to their profession.

The fourth is *Tsun*, the young man mentioned in the March number of the SPIRIT OF MISSIONS. He is what would be called here a gentleman, with long finger nails (the sign of not being obliged to work with one's own hands), because he lives upon interest, however little that may be. You must remember that a Chinaman, with \$400 can live on interest, if he chooses to live not extravagantly. Of him I shall probably have to speak again on another occasion.

The fifth is *Kiang*, a carpenter, who after having listened for some time to the preaching of the Gospel, came and applied to me for Baptism.

Besides the above five, I baptized also the younger son of *Yie* and that of *Kiang*. On the 22d of May, I had the pleasure of adding another to their number, *Hu*, a dealer in hardware. They attend regularly the Services of the Church on Sundays, and a weekly gathering at my house for the purpose of receiving more particular instruction in the doctrines.

At present, alternately with Mr. Hoyt and Mr. Boone, I have to go over to Wuchang every other day, to see after the house we are building. I generally go early in the morning, 5 A.M., while it is yet cool. This is one of the most unpleasant duties we have to perform; for there is scarcely a day on which we have not to protest against some kind of trickery or other, for which Chinese workmen here are famous, when employed by foreigners, trying to deceive and cheat you as their own proverb says: "East and West"—that is, on all sides. Said one not long ago to one of our converts: "If we do not cheat *foreigners* whom shall we cheat then?"

No one knows except those who have been engaged in a similar work like this, what it is to insist on a contract being carried out made with them. Still the roof is already put up, and we hope before long to see the end of annoyances, as well as the American Protestant Episcopal Mission firmly settled in the provincial capital.

At present, too, the Hankow settlement presents a fine view; there being in all twelve steamers and some ships lying at anchor in the river, most of them anxious to depart as soon as possible with the first crop of new tea-leaf to the foreign market; every one trying to obtain the highest price for it. Hundreds of visitors from the country come in to see the strange sight, some of whom found their way into my chapel; while they were walking about, I had an opportunity to converse with one of these outside barbarians.



They ask whether we have the same sun and moon in our country, whether we eat rice at home, and many more such wearisome questions. Yet you have to answer them all. Such people will generally sit for hours to hear what you have to say, and were it not for their ignorance, they might profit far more than they actually do, from what you tell them.

## GREECE.

### MISS MUIR'S REPORT.

ATHENS, 22d July, 1870.

It has been the custom since the establishment of the School to have *two* marked periods during the year, to exhibit the progress of the pupils, and impress upon the minds of the parents and the community at large, the pre-eminence which is given to *religious instruction* in every department.

These two periods are *Christmas*, and the *Annual Summer Examinations* which always take place about the 8th or 10th July. The Examination took place this year on the 8th, when the schools were closed for the usual vacation of two months.

It was truly gratifying to listen to the intelligent answers of those we knew were entirely ignorant when they entered the school. The scholars in the more advanced classes were examined in Greek Grammar, Parsing, Geography, History and Arithmetic. Those in the lower classes, in Spelling, Reading and Writing from dictation. Their writing books exhibited their improvement in Calligraphy; and the quantity and variety of needle-work proved that the useful part of female education was not neglected.

But the exercises which excited the greatest interest were the recitations in the Scripture lessons, which consisted of answers prepared by Mrs. Hill to questions in the language of Scripture, including the principal events in the history of the world from the Creation to the reign of David.

These periods of sacred history were divided into three portions. The first included the principal events from the Creation to the Confusion of Tongues; the second from the Call of Abraham to the Descent into Egypt; and the third from the Exodus to the establishment of the Kingdom of Israel under David. Each class recited its portion according to the progress they had made; the younger pupils from the *Creation* to the Confusion of Tongues, and so on, to the more *advanced* classes.

The questions were so arranged that the answers were uniformly in the *language of Scripture*. Some of the most interesting events, such as the offering of Isaac, Jacob's dream, the song of Deborah, David's lament

over Saul and Jonathan, were recited with much feeling and pathos. Two little JEWESSES recited: one, the *Beatitudes*, (Matt. V.) and the other, the *Priesthood of Christ!* (Heb. V.)

The recitations were interspersed with the singing of hymns and moral pieces.

Had some of the friends of the Mission been present, they might have imagined themselves at a *Sunday School Celebration* in *America*, or *Scotland*, when the children of the Infant School came up from the basement to the large hall in procession, singing "*Jerusalem the Golden.*"

The Exhibition of the Infant School always excites great interest. The lessons are both amusing and instructive, which clothe with many charms the children's first steps towards the hill of science, and cause their school duties to be a pleasure rather than an annoyance.

The parents listen with wonder and delight.

"And still they gaze, and still *the wonder grew*,  
That such *small heads* could carry all they *knew*."

The attractive *Infant School Manual* which we use was compiled by Mrs. Hill many years ago, and is now in use all over Greece.

Had any of the "*Young Christian Soldiers*" of the "*Great Western Army of Christ's Church*" been present, they could have joined with those of the *Eastern* in singing that beautiful hymn "*The Son of God goes forth to war.*"

Thus closed the 39th *scholastic year* of the *Mission School* at *Athens*; we had a very pleasant time, thanked God and took courage.

During the vacation we always have school in the early part of the day to keep *poor little motherless children* from the *bad habits* too easily acquired in the streets; at present we have about forty children.

## GENERAL MISSIONARY INTELLIGENCE,

### ENGLAND.

SANCTION TO THE FORMATION OF A NATIVE CHURCH COUNCIL.—The Committee of the Church Missionary Society have given their sanction to the formation of a Native Church Council and Native Pastorate at Lagos, W. A., to be supported by a sustentation fund, composed of collections and subscriptions, guaranteeing £200 per annum towards the cost. The Committee also sanctioned the commencement of a suitable building for the Female Institution at Lagos, and granted £100 towards the purchase of a more commodious building for the Grammar School, to cost £500; £400 of which had been raised on the spot.

THE ISLINGTON MISSIONARY COLLEGE.—The Rev. T. Green, who has for a long time been the Principal of the Church Missionary College at Islington, London, has resigned the position, and the Rev. A. H. Frost

has been appointed as his successor. From Prof. Green's last Report we make the following extract:

"Before closing this Report, some reference may fitly, on an occasion like the present, be made to the statistics of the Institution from the commencement of its operations, with more special reference to the period during which the present Principal has been permitted to watch over its interests. It is now more than forty-five years since the College was opened. During this time, the large number of 595 candidates and students have been admitted, and the great majority of them, after completing their training, sent forth to the various parts of the world where the Society is carrying on its widely-extended labors."

#### ARABIA.

**PLANTING THE CHURCH IN A VIRGIN SOIL.**—In a letter written on the 11th of June, the Bishop of Columbo, Ceylon, says: "I arrived at Galle on the 30th of May, after a very tolerable passage. I found my clergy, and laity too, very kind in their welcome, and hope very soon to get into my work again. Already I hear of one new mission church nearly ready for consecration; and the new church at Galle is progressing very fairly. It was most gratifying to see the joy with which my dear native clergy received me back again. I paid a short but interesting visit to Aden, as we passed. Mr. Kirk, the present chaplain, was with me in the Windsor Castle on my first voyage round the Cape here. He took me to a proposed Mission Station near Aden, and, with his help, I addressed the people assembled." The Rev. Charles Kirk, formerly Missionary of the Society in the diocese of Bombay, is now chaplain at Aden. Mr. Kirk wrote, on July 2d, that he was endeavoring to plant the Church on a lasting basis in that virgin soil. The work at Aden is both European and native. The climate is healthy, and there are no endemic diseases. In a spiritual aspect, the field is most interesting, as it is the only outpost of our Church in Arabia. It is probable that a second clergyman may be shortly required at this important post.

#### INDIA.

**BECOMING A MEDICAL MISSIONARY.**—The Rev. J. M. Strachan, of the Society for the Propagation of the Gospel, after several years' mission work in India, has returned to England, and completed his medical education. He has now commenced his labors as a medical missionary in India, and the *Mission Field* says: "Hundreds of heathen resort to him, and the inhabitants of Alvar Tinnevelly—a large heathen town within five miles of Nazareth, chiefly inhabited by Brahmins—have petitioned Government to have a dispensary opened there under Dr. Strachan's management. It is hoped that Government will make Dr. Strachan a grant of medicines. As a medical man, he will come into contact with a large and influential class of the population of Tinnevelly, which as yet has scarcely been touched."



A MOHAMMEDAN TEACHER'S DOUBTS REMOVED.—Rev. Mr. Leupolt, C.M.S., Benares, says: "Not long ago I had a visit from a Moulvie. He told me that during the Afghan war he had received a New Testament. He read it carefully, and doubts soon entered in his mind regarding Mohammed. He then left Ghezin and went to Peshawur. On meeting and conversing with Christians there his doubts increased. His friends advised him to go on pilgrimage to Mecca, and drink of the celebrated well there, and all his doubts and fears would be removed.

"I followed the advice," he said. "I took 600 rupees and set out for Mecca. I spent several months in Arabia; drank for some time daily of the well, saw a great many people, and conversed with them freely." "And your doubts," I asked; "has the celebrated well removed them?" "Yes," was the reply: "they are gone; doubts and fears about Mohammedanism are gone; I am fully persuaded; there is no doubt left upon my mind that Mohammed was an imposter, and Mohammedanism is a lie."

#### CEYLON.

THE BUONA VISTA SCHOOL.—A correspondent of *Mission Life* says: The most widely known of the Mission Stations of Ceylon is the interesting institution of Buona Vista, which, after having been for many years carried on as an Orphan School for Singhalese children, by the munificence and untiring energy of an excellent English lady, Mrs. Gibson, was, at her death, taken up as a mission station by the society for the propagation of the Gospel.

The Orphanage, in which Singhalese girls are clothed, maintained, and trained as Christian schoolmistresses and servants, is now the nucleus of a large and populous mission district, and is under the constant superintendence of a resident missionary and his wife. The institution is supported partly by an Endowment Fund, and partly by the work of the children, and by voluntary subscriptions.

The situation of Buona Vista (justly named), is one of the loveliest in Ceylon. The high wooded headland on which it stands, forms one shore of the busy harbour of Point de Galle, which has of late years become one of the great centres of the world's traffic, and is a resting-place for travellers to the far East, to China, Australia, and the Malayan Archipelego.

Surrounded by a shady grove of cocoanut trees, with a view from its lofty cliff, of rocky islands and green headlands, the crowded harbour and quaint old Dutch fort on one side, the sparkle of the sapphire-blue white-fringed waves, on the other, the fine mountain chain far inland—the position of Buona Vista is one of unusual beauty. It is well suited, too, for a mission station, the quiet work of which may be pursued without interruption on its secluded hill, although surrounded by a teeming population on all sides, except the South, on which the ceaseless surge of the Indian Ocean breaks against the cliff.

Many a Christian girl has gone out from the Buona Vista school in past years; and we have every reason to believe that the establishment of the mission in connection with it will increase its usefulness tenfold, and be a source of blessing to the whole neighborhood, which is at present almost entirely Buddhist.

### CENTRAL AMERICA.

THREATENED INTERFERENCE WITH THE MORAVIAN MISSION.—Mr. Lundberg, a Moravian missionary, writes from the Mosquito Coast, that one morning he was surprised by a visit from three of the Indian brethren from Ephrata. They brought with them the very unwelcome intelligence that a boat had anchored near Ephrata, and in it a trader, who announced to them “that the coast in future would belong to Nicaragua,” [as an independent State for some years past it had enjoyed the protection of the British Crown]; and further, that a functionary from Nicaragua was on board, who inquired from the Indians bringing provisions to the ship, “who their magistrate (village authority) was?” As they pronounced the name of the Indian chief, he commissioned them to say to the same, that next month he would return and levy the taxes. Further, he asked whether they had a minister, and from whence he came, and said: “Very shortly him will I remove, and give you one of our priests, for he whom you have does not teach you the truth.” “What I fear most,” writes Mr. Lundberg, “is, that the Indians will help themselves, as they say, ‘The land belongs to us and our forefathers, and we will not be driven from it.’ I considered it my duty to inform the English Consul at Nicaragua, and he has appealed to the President of Nicaragua, for it has no right to interfere with a free State. But we must place the matter in the Lord’s hands, who, according to His power and mercy, can turn all things for the best.”

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## MISCELLANY.

A DAY AT ST. AUGUSTINE’S MISSIONARY COLLEGE.—The *Peoples’ Magazine* contains the following account of a week-day at St. Augustine’s Missionary College, Canterbury, England:—

“The bell summons the student to rise at six o’clock; and the next sound that breaks in upon our solemn stillness is the bell that calls us to the House of Prayer. At all seasons alike, the same hour, seven o’clock, finds us bending our steps to the same holy place, taking thither all our powers, talents, studies, and secular pursuits, to be hallowed, blessed, and directed. Chapel Services ended, we have a spare half-hour, both before and after breakfast, which is generally occupied in preparation for the day’s work.

“At eight o’clock the Sub-Warden, Fellows, and Students partake in

common, of the breakfast. At nine the lectures commence, each occupying an hour, and so contrived as to give the relief of variety to lecturers and students, and embracing all the usual routine of College studies; but giving a peculiar prominence to theology, and including medical science and foreign languages. Were you here at a quarter to one, you would see all the students diverging in groups of three and four each from the cloisters, and flitting through the quadrangle in various directions, to the different departments of 'manual labor;' or should it be on Saturday, you may observe them all bending their steps towards the Hall, where the Wardens and Fellows assemble to hear the homilies and essays of three or four of the students, each having written a homily on the Collect, Epistle or Gospel for the previous Sunday, and an essay on some subject previously announced. On the remaining days some are employed in giving life to thought and expansion to language by aid of the "black art" of printing; others of the carpentering department are making the crypt beneath the Library re-echo with sounds of saws, hammers, and planes. In the 'illuminating department,' texts of Holy Scripture are being executed in different languages upon scrolls, through which, we hope, the beauty of many a simple, rude edifice of Christian worship amid a heathen wild, may be increased, and by the Word of Life inscribed thereon, many a worshipper's attention may be arrested and riveted for good. The remainder of the students are engaged in trenching, sowing, planting; handling the spade, the hoe, or the rake as the case may be.

"At two o'clock we are quite ready (the Warden sharing with us) to make full proof of the simple and wholesome fare to which we are bidden; and during the afternoon we take our rambling excursions in the neighbourhood, or enjoy some other healthy recreation; two afternoons in the week, however, being devoted by senior students to the work of district visiting. At six we return for tea, and afterwards the Precentor assembles the students to a rehearsal of the music for Evening Service, or (on Wednesdays and Saturdays) the singing-master to general practice. An hour on one evening in each week is profitably occupied by the members of the Students' Devotional Society. On other evenings we retire to our rooms to study till Chapel time, at half-past nine, when we end the day as we begin it, by learning to refer everything to a Higher Power, and seeking to gain that strength and determination to know no defeat which continual waiting upon God in His House produces, and which is so especially essential to the Missionary; and with spirits thus composed, chastened and elevated, we are warned by the curfew-bell to put out our lights at half-past ten (half an hour after Chapel Service), and to betake ourselves to peaceful rest.

MORE EFFECTED BY THE LABORS OF MISSIONARIES THAN THEY THEMSELVES SUPPOSE.—Sir Bartle Frere, in an article upon Indian Missions,



lately published in *The Church and the Age*, expresses his conviction that much is really being done by Christian Missions in India, and especially by those of our own Church. Other agencies, such as our railways, our equal justice, and our government education, help in the work; but the change is, he believes, being mainly effected by agencies directly religious in their character, and he adds, "Not the least remarkable part of this great moral and intellectual revolution seems to me to be the general unconsciousness of the agents employed as to the extent, if not the character, of the great changes they are working out."

When, therefore, able and diligent missionaries send home discouraging accounts of the progress of their work, it may be that more is really effected by their labors than they themselves suppose. What makes this the more probable is that in numberless instances—out of which it is enough to refer to Tinnevely, to Chota Nagpore, and to Madagascar—after a long period of apparently fruitless toil, after the hearts of the missionaries had begun to fail them, when they felt that, so far as this world was concerned, they had spent their lives for nought, and that their sacrifices had resulted only in failure, a sudden and unlooked-for turning to God took place, and fresh bodies of heathen were gathered into the fold of CHRIST.

The German Missionaries at Chota Nagpore labored there for five years without making a single convert; but a letter from the Rev. J. C. Whitley, which was printed in the *Mission Field* for January, shows with what success their labours have been rewarded, and other independent witnesses bear a like testimony. Thus in the essay of Sir Bartle Frere already referred to we read that "close to Bengal, the German Mission to the Kols at Chota Nagpore was first planted, and in no part of India does the progress of conversion appear to have had so marked and general a good effect on the moral and material prosperity of the people: nowhere has the adoption of Christianity had so much the appearance of a national movement."—*Mission Field*.

THE EXAMPLE OF THE GREAT APOSTLE.—Armed with no other weapon than that which God Himself had put into their hands, the sword of the spirit which is the word of God, St. Paul and his companions visited the centres of population, and, preaching JESUS CHRIST and Him crucified, were so honoured in their work, that throughout Asia Minor, Macedonia, and Greece, Christian churches were raised up, so that "from Jerusalem and round about unto Illyricum," the Gospel of CHRIST had been fully preached.

It was then that Paul, writing to the Romans, declared, "Having no more place in these parts, I will come to you." Not, indeed, that throughout "these parts" the work of evangelization had been completed. That was not the Apostle's meaning—but his special work as a missionary, whose duty it is to "preach the Gospel where CHRIST had never

been named," had been completed. In different localities, Christian churches had been raised up, central lights designed to illuminate the districts in the midst of which they were respectively placed, and upon these, for their own sake, as well as for the economy of labour, the Apostle proposed to devolve the residuum of the great work. That they might be fitted for the due discharge of so high responsibilities, he had been careful that they should be strictly national churches, built up, not of strangers, but of indigenous materials, Christianized portions of the populations in the midst of which they were to live and act, the Christians being homogeneous with the heathen around, and therefore well fitted to reproduce amongst the masses of their countrymen the new influence of which they had become, in the first instance, the recipients. St. Paul's anxiety on this point is evident in the measures adopted to provide them with a ministry. When, at some new point of progress, a church was being organized, he did not fall back on some previous scene of labour and from some more settled church select the men; they were such as the church-itself yielded; for as he revisited the places where Christianity had recently been planted by him, he "ordained elders in every church." In knowledge and experience they were probably inferior to older converts which might have been selected from the more settled churches; but these were defects which time would correct, while that they were of the people amongst whom they were to labour was an advantage of primary importance.

And the Church Missionary Society, in the prosecution of its Missionary labours, has assiduously copied the example of the Apostle. It has been careful not to Anglicise the Christian churches which have been raised up from among the heathen, but to conserve their nationality; so that, in every land, and in all respects which did not interfere with the full influence of Christianity, the church should be a native church, and to secure this the more effectually, it has not permanized the foreign Missionaries in the pastorate of the flocks, but by wise measures educes from the church itself the ministry by which it is to be cared for; and thus the nationality being preserved, of the Tamil church among the Tamils, and of the church of China among the Chinese, or wherever it be that the new organization is to be found, the hope is entertained that each church will become a separate working centre in Mission life.

—*Church Missionary Intelligencer.*

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### *FAMILY MISSIONARY BOXES.*

BOXES of a light material and tasteful appearance, with appropriate texts of Scripture, are now issued by the Foreign Committee, agreeably to the plan inaugurated by them some years ago. They are intended both for the adults and young children of the family, enabling all, each

in his measure, to contribute to the spread of the Gospel among the heathen. It is earnestly hoped that no family in the Church will be long without this little Treasury, sacred in its uses and fruits to the promotion of the Redeemer's glory, and the salvation of mankind.

The boxes will be offered gratuitously to all who will contribute.

A single box will be sent by mail, and packages by express, free of charge, to all applicants. When ordered in large numbers, it is to be understood that it is done with the approval of the Rector, before distribution.

1. Every box will be numbered and registered at the Office of the Foreign Committee, 19 Bible House, New York.

2. Boxes will be sent to Rectors, who will undertake to distribute them either personally, or by agents appointed by themselves.

3. Each Rector will keep a list of the number of each box delivered by him, with the name of the person holding it, record the amount received from each, and send to this office, at stated times, with his remittances, a list of his members and their contributions.

4. The boxes will be opened on Christmas Day and at Easter in each year.

Every holder of a box will be regarded as a member of the Foreign Missionary Box Association, and a proper certificate of membership will be sent on receipt of the first contribution.

The boxes are put up in cartons of ten and twenty each, which will be delivered free of expense, by Express, on the receipt of orders sent to this office, 19 Bible House, New York, Rev. S. D. DENISON, D.D.

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### *THE CARRIER DOVE.*

*A Monthly Paper for the Young. Eight Copies to one Address, one dollar a year.  
A single Copy, twenty-five cents a year.*

BESIDES Letters for the children written by our own Missionaries, the editor aims to give in this paper the most interesting Stories which can be had on Missionary and other Christian topics. Four beautiful Engravings are given in each number.

A gentleman in the West, who devotes time and means in promoting the circulation of a healthy literature among the young, writes: "I am acquainted with nearly all the papers for the young published in this country and in England, but I do not consider any of them equal to 'THE CARRIER DOVE.'" A lady writes: "Send me forty copies of that best of all children's papers, 'THE CARRIER DOVE.'" The editor of the *Guiding Star*, of this city, writes: "'THE CARRIER DOVE' is the most beautiful children's paper I have yet seen." Specimen copies are sent free on application.

Orders should be addressed to the REV. S. D. DENISON, D.D., No. 19 Bible House, New York.





# Commission OF Home Missions to Colored People.

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OCTOBER, 1870.

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## OUR SIXTH YEAR.

WITH this month begins another year of our Mission Work. At the time of writing these lines we do not know, precisely, what our financial condition will be on the first of October. We have hoped, and still hope that we shall begin our sixth year of labor in the portion of the field assigned to our Commission *free of Debt*. But the hope is not unmixed with fears of disappointment. Still, be it as it may, we shall go forward, the LORD being our helper, and do for CHRIST and His Church, among our African Brethren here in our midst, what we can: hoping that of the more than *eleven hundred* strong parishes, at the North, who have contributed not one cent during the past year to this Mission, some at least will send us, at once, a liberal contribution; and that those who have heretofore remembered us, will not now forget us. As during the past year, we shall have no Agent in the field to visit the parishes and solicit collections. *Our sole dependence is on the free will efforts of the Rectors and Ministers of Parishes.* Will our brethren of the Clergy please remember this?

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## NORTH CAROLINA.

WE have just had the opportunity, through the kindness of a friend, of reading the Journal of the last Convention of the Diocese of North Carolina, held on the 5th of May last. We give a few extracts bearing upon our work.

### FROM THE BISHOP'S ADDRESS.

*February 20th.* In the morning I preached at Christ Church, Raleigh, confirmed eight persons, and administered the Communion. In the evening I preached in *S. Augustine's Chapel*, in the same city, and confirmed 14 persons, all colored.

*March 13th.* In the evening preached in *S. Cyprian's Chapel*, (Newbern), and confirmed six persons, all colored.

*March 20th.* In the evening after a sermon by the Rev. Mr. Patterson, in S. Paul's Church, *I confirmed 16 persons, all colored.*

Among the clergy reported as received into the Diocese by letter, the Bishop names the Rev. Charles O. Brady, upon a letter from the Bishop of Connecticut, who, he says, "is now serving with acceptance and success, as a Deacon, a colored congregation in Wilmington."

In the summary of his Episcopal acts the Bishop gives the sum of his confirmations as 456 ; of these, 73 were colored.

FROM THE PAROCHIAL REPORTS.

These extracts will be given hereafter.

*ST. STEPHEN'S COLORED CHURCH, SAVANNAH, GEORGIA.*

REV. T. C. STANLEY.

ABOUT twelve years ago, under the special efforts of the late Bishop of the Diocese, this parish began its existence; worshipping in a plain hall, in an humble location in South Broad street, which, in less than two years, was vacated for a most beautiful church, erected through the Christian labors of a good lady. This church, which will seat more than three hundred persons, is completely furnished with pews, a handsome organ and chancel, and is lighted with gas; constituting one of the most beautiful chapels in the South. The material of which it is built was obtained from the old Unitarian church, which was purchased for that purpose on the dissolution of the congregation.

Upon the same building lot with the church, has been commenced, through funds obtained by the late Rector, the Rev. James Stoney, M.D., during a visit to the North in the Winter of '68, a Rectory. But through lack of funds it now stands in an incomplete condition. The market value of this property at present would probably be \$10,000.

There are in this parish over ninety communicants and sixty Sunday-school scholars, with six teachers. Last year there were eleven Confirmations and *seventy* Baptisms. There were raised for parish purposes alone during that period nearly eleven hundred dollars, and as Communion Alms more than seventy!

The wardens and vestrymen are a body of intelligent, active men, who exert a large influence in the community over their own race, and are in perfect Church accord with the white parishes, there never having been any misunderstanding between them. Amidst the changing of religious relations by other colored congregations, this parish has stood firm and inflexible in its adherence to Church doctrine and usage, ever exhibiting an example of Christian integrity which has



challenged the admiration of the entire community. They have been educating their own children by their own means, never having received from Church or Government, bounty or assistance, save in the matter of the Rectory. This people, though poor, are yet ever ready to do what they can for the Church. The noble women of the parish, some of whom are mothers in Israel, have a sewing circle, which, in the last few months, has raised and deposited in the Free-men's Saving Bank \$80, subject to the order of the building committee, hoping that by continued effort they may see the Rectory completed and their Rector in a house free of rent. A colored woman, a skilful organist, voluntarily conducts the music at worship, rendering the Service so beautifully that it is a delight to worship at St. Stephen's, while a more hearty and full response cannot be found in any church in Georgia.

Upon this parish, too, hang the hopes of what has been left of the former Ogechee Mission, twelve miles distant, who come in goodly numbers to the communion at St. Stephen's. From the rice plantations of the Ogechee, these poor people come to St. Stephen's as the house of God, and have been seen kneeling at the chancel rail with tears streaming down their faces, and after Communion have met the Rector in the vestry-room, thanking God that once more they had been able to obey the Divine command, "Do this in remembrance of Me."

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## CORRESPONDENCE.

WILMINGTON, N. C.

*From the Report of Miss Eliza J. Kennedy.*

It is very difficult in writing reports so often, to refrain from continually repeating the same thing; but for myself I can truly say, that during the past year, our efforts for the improvement of our pupils have been crowned with greater success than at any time before, since the opening of school. One reason for it is, perhaps, that we have not so many grown people to teach as we had formerly. For though many old men and women learned a little, yet still they have come to the very sensible conclusion, that it is much better for them to remain at home and try to educate their children, than it is for them to spend their time in coming to school themselves.

They have found out, too, that something more is required in order to learn anything, than merely sitting in a school room; and that having a great many books to carry home with them at night, is not always an evidence of wisdom, as they used to consider it. The children are also much more punctual than formerly; coming to school almost every day getting there earlier in the morning, and, with very few exceptions, being very industrious and obedient after they are there.

We have had an average attendance of about one hundred and twenty

all winter, and of that number I should think that two thirds of them had paid their regular tuition fees of twenty cents a month. The Insurance on our building, amounting to thirty-two dollars, was paid from the money received. Besides that, the fuel used during the cold weather was paid for in the same way, and there were various other little expenses that were met in the same manner.

I suppose you know that we have given away no books for a long time, and we find that the children take much more care of them now than when they got them for nothing. We have also been very kindly remembered by our Northern friends. One gentleman in Boston sent fifty dollars as an "Easter Offering" for the use of the school. It will be appropriated for the purpose of buying an organ that has long been very much needed;—while friends in Hartford, Conn., and Taunton, Mass., sent more than two hundred dollars worth of things, to be sold at the "Fair" lately held by the colored people to raise money for building a new chapel. The congregation at St. Paul's is about as large as usual, but the same people are there every Sunday, and there is not that continual changing of faces from week to week, that used to strike one so unpleasantly. The Sunday-School will be continued all Summer, by the members of St. Paul's congregation. We gave it into their hands several weeks before leaving, and there has been a regular staff of teachers appointed. Singing forms a very prominent part of the exercises, and as they have a small melodeon in the school room, and the "Chorister" at St. Paul's promises to instruct them in vocal music, they will probably have a very good school. There were nearly two hundred children in it when we left. On the whole we have every reason for thankfulness in being permitted to see the fruits of our labours.

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from August 1st, 1870, to September 1st, 1870:

MASSACHUSETTS.			St. Anne's Church, for		
Hyde Park—Christ Ch.....	\$13 03	13 03	Bishop Smith.....	50 00	
RHODE ISLAND.			Hempstead—St. George's Ch.....	24 20	141 91
Bristol—Bequest of the late Mrs.			WESTERN NEW YORK.		
Mary M. Pearce, less			Lockport—Christ Church.....	4 50	
Gov't tax.....	47 00		PENNSYLVANIA.		
St. Michel's Ch.....	55 00	102 00	Shannonsville—St. Paul's S. S.....	8 67	8 67
NEW YORK.			OHIO.		
New York—B. Quarterly instalm't			Cleveland—Grace Church.....	9 23	9 23
towards support of a			MICHIGAN.		
female Teacher.....	25 00		Detroit—St. Paul's Church.....	40 00	
N. Y.....	103 00		Jackson—St. Paul's Church.....	13 00	53 00
J. J. Goodwin, Esq.....	100 00		IOWA.		
Wappinger's Falls—Zion Ch.....	30 00	260 00	Nashua—St. Mark's Church.....	7 62	7 62
CENTRAL NEW YORK.			MISCELLANEOUS.		
New Berlin—St. Andrew's Ch.....	21 57	21 57	J. W. Elliott, Esq. ....	21 00	21 00
DIOCESE OF ALBANY.					\$657 95
Cooperstown—Christ Church.....	15 00		Amount previously acknowledged....	15,123 52	
Stillwater—St. John's Church.....	42	15 42	Total.....	\$15,781 47	
LONG ISLAND.					
Brooklyn—St. Peter's Church.....	67 71				